

DAEMONOLOGIE,
AND
THEOLOGIE.

The first, *The Ma'ady,*
Demonstrating the *Diaboli-*
call Arts, and Devillish hearts
of MEN.

The Second, *The Remedy:*
Demonstrating, *God a rich*
Supply of all Good.

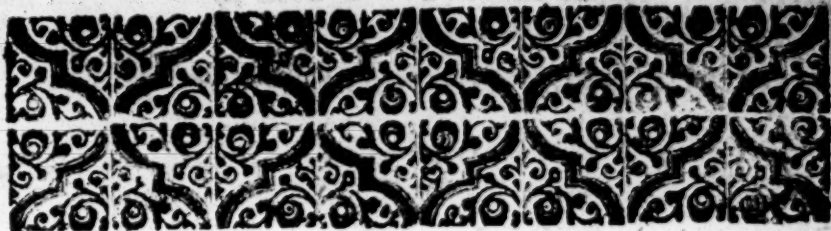
By Doctor Nathanael Homes,

L O N D O N,

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Ridley, at the Castle in *Fleet-street*,
neer *Ram-Alley*, 1650.

A. 123358

III



T O

The Right worshipfull, and
his much honoured Freind,
FRANCIS ROVS, a
Member of the Parliament
of *ENGLAND*, and Ma-
ster of *Eaton Colledge*.

SIR,



*Our Piety, your Learning,
your Patronage to both,
have encouraged me to be-
queath this Peece to you.
Though I cannot merit you a Mæcænas
to mee, the truth may to it.*

A

Paul

THE EPISTLE

Paul seeing the Idolatry of the Athenians, his spirit, Παρω-
 ξυν'ετο, was bitterly pro-
 voked. And the dumbe
 Daughter of Crassus spake,
 when she saw her Fathers life
 in danger. I could not hold
 my peace, nor can you with-

Act. 17. 16.

מתמרמר

הוא

ברוח

He was
 much greiv-
 ed in his spi-
 rit. Arab.

Stirred with
 anger.

hold your approbation, to cry downe that
 diabolicall Astrologis which is practi-
 sed by some, in these all-evill times (in
 sorts of sins) to the great prejudice of
 truth and godlinesse. Myriads of men,
 of late, have degenerated by many Mis-
 creant degrees of declension. This last
 of turning to Dæmonologie, as to a
 Divinitic, leaving God, for the De-
 vill, is worst of all. Atheisme (too fre-
 quent) is worst negatively, this posi-
 tively;

DEDICATORY.

tively; and therefore in that, worse
then that worst. How justly I speake all
this, will appeare, when this Treatise
hath made report. And had I made
knowne to the Parliament, all I know
of some Astrologers late practises, possibly
they might make a Law against Astro-
logers, as the Roman Senate did. *
I will interrupt you no lon-
ger, but still remaine,

* Vlpian, l. 7.
De officio Pro-
consulis.

Yours to serve you

in Christ Jesus :

From my Study at
Mary Staynings,
London, October.
28. 1650.

Nath. Homes.

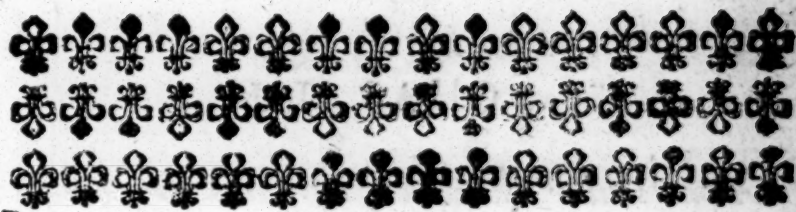
DEDICATORY

And therefore in that, some
of the most valuable
of the most valuable
of the most valuable
of the most valuable
of the most valuable
of the most valuable
of the most valuable

17.
17.
17.

DEDICATORY

17.
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17.



A

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and Sections, contained
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Christ.*
-

CHAP. I.

CHAP. I.



CHAP. I.

Of the Generall and maine Position.

IT is Propheſied in the New Teſta-
ment, that next before Chriſts ap-
pearance to cal the Jewes, of whom,
with the fulneſſe of the Gentiles, to
ſet up his glorious Kingdome on
Earth, there ſhould be juſt ſuch times, as theſe
preſent evil times now are, 1 Tim. 4. 1. Now
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&c. 2 Tim. 3. 1. This know, that in the laſt
dayes perilous times ſhall come, for men ſhall be
lovers of themſelves, covetous, boaſters. 2 Pet.
2. 1. But there ſhall be false teachers among you,
who privily ſhall bring in damnable hereſies, e-
ven denying the Lord that bought them, &c. 2
Pet. 3. 3. There ſhall come in the laſt dayes, ſcof-
fers, walking after their owne luſts, and ſaying,
Where is the promiſe of his coming, &c. Jude
v. 14. And Enoch the ſeventh from Adam, pro-
pheſied of theſe; that is, of theſe and ſuch as theſe.
What are they? Verſ. 4. &c. Such as creep in
B unawares,

unawares, ungodly men, turning the grace of our God into wantonnesse, or lasciviousnesse, &c. Jude v. 17, 18. Remember the words which were spoken BEFORE of the Apostles, of our Lord Jesus Christ, how that they told you, that there should be mockers in the last time, who should walke after their own ungodly lusts. These be they, who separate themselves, sensuall, not having the Spirit.

If one Apostle had once sayd these things, all the World might not, without great sin, either contradict, or not beleieve. But in the mouths of two or three witnesses, every word is establisht, in the judgements of all rational men. We have here three Apostles testifying of the truth in hand, and each of them twice apeece: Some testifying it to the Gentiles, others to the Jews, another to both, and all. And from them all, we have both the *Position* and the *Exposition*; yea, and as *Chronologers* doe *Astronomically*, by *Eclipses*, *Penilunes*, *Novilunes*, *Epaets*, &c. so these *Theologically* severall wayes, set *markes* upon times, whereby they may be known to be the *last times*, in the sense before expressed. So that we cannot but be compelled in our understandings, to acknowledge that when the evils we speak of are extant, the sayd *last times* are existent.

When Paul had sayd, in that 1 Tim. 4. 1.

ἐν ὕστεροις χρόνοις, in the *later times*, such and such evils should be ; yea, and not content with that expression, speaks more punctually, in 2 Tim. 3. 1. ἐν ἔσχατοις ἡμέραις, in the *LAST DAYES* shal be such and such evils, as *pride, selfe-love, &c.* about twenty in all, to *Vers. 10.* he presently exhorts *Timothy* to stand sound, while *seducers grow worse and worse ; Vers. 11.* to the end of the Chapter ; charging him, *Chap. 4. v. 1.* before the Lord *Iesus Christ*, and by his appearance and Kingdome, to Preach the Word, and to be instant in season and out of season ; Namely, to the end that he may Preach and establish men whiles they wil heare. For, saith he, in v. 3. *The time will come that men will not endure sound Doctrine, &c. And shall be turned unto fables :* So that Saint *Paul* sets a mark upon these times of evil, that he saith shal come in the last dayes ; that they doe precede next before the appearance of *Christ* to set up his Kingdome. So that the entyre Systeme of this whole point of the evils that shal be in the last dayes, mentioned both before and after the mention of the appearance of *Christ*, to set up his Kingdome, can intend nothing more, then that these last evil dayes the Apostle speaks of, doe forerunn next before the appearance of *Christ*, for the erecting of that Kingdome. As if *Paul* should say, in the last dayes shal be these and these evils,

just afore *Christs appearance*; and upon that, *I charge thee, &c.* Where an emphasis is put upon his having a *Kingdome* at his *appearance* (if we read but as in the English.) For the Apostle doth, as it were, adjure *Timothy* upon this Book, chargeth him upon this, as a singular interest, that Christ at his *appearance* shal have a *Kingdome*: Not onely that *spirituall* Kingly power which hee hath alwayes had with his Church, but he shal have a *Kingdome* at his *appearance*, in which he shal exercise a *judicature* over the *bodies* of men, as 'tis also expresse in this Verse. How, we shal touch by and by. But the Greek hath a farr lowder emphasis. For it is *τὸ αὐτὸ ἐμφάνειν αὐτοῦ καὶ τὸ βασιλεῖν αὐτοῦ*, that is, *THAT SAME appearance of him, and THAT SAME Kingdome of him, or of his.* As *that his appearance* at this time, this Text speaks of, is not meerly *spirituall*, but *visible*; so proportionably, *that his Kingdome* at that time is not onely *spirituall* but *visible*. And further the Greek tels us that Christ hath *that Kingdome*, *καὶ τὸ αὐτὸ ἐμφάνειν αὐτοῦ*, AFTER, OR ACCORDING to his *appearance*: Yea, the copulative AND puts it into that order; namely, first his *appearance*, and THEN his *Kingdome*. His *appearance*, at least, is *first* in order of nature, before his *Kingdome*, if not in time. Til the Jews be called, none of this *Kingdome* is set up, as is
the

the general vote of all the Bible (cleared largely in another Treatise.) And how they shal be for the generality called at *once*, as (to use the Prophets words, *Isa. 66. 8.*) a *Nation borne at once*, without the visible appearance of Christ to them (which they daily expect, oft throwing open their windows to behold) let them devise that are contrary to us in opinion, for I cannot. The Scriptures tel me twise, *Zech. 12. 10, 11. Revel. 1. 7.* (which places cannot be meant of Christs comming in the flesh, or to the ultimate day of the general Judgement, as hath been largely demonstrated else where) I say, they tel me that the *Jewes* shal be called by the *visible appearance of Christ*. *Zecharie* speaks of the *Jewes Families mourning a part*, and of *pouring out of the Spirit upon them*, which cannot be imagined at the ultimate day of Judgement. And *John* in the *Revelations* quotes the same place, carrying it on as a Prophecie of a future time, when Christ long since had been incarnate, and ascended. And beyond all contradiction with meditational men, this Text of *Paul* to *Timothy* is cleare for the *appearance of Christ* to be the preparation and *Primitie* of his *Kingdome*. At the beginning of which Kingdome, tis sayd here, *He shall judge the quick and the dead* (as our *English* hath it.) It can be no danger to keep close to the Original. I

charge thee, saith Paul to Timothy, before the Lord Jesus Christ, *τὸ μόνον ζῶντες καὶ ἡ-
κός ἐν τῷ ἐμφανείῃ, &c.* Who will in future judge quick and dead after his appearance. His appearance must precede (as to make himselfe known to Jewes and Gentiles to be King, &c.) then after that he sets up his Kingdome at the beginning whereof he shal judge (tis not sayd *τὸς*, THE quick, and THE dead, as comprising all mankinde that ever was, but) quick and dead indefinitely, meaning indeed, according to the Analogie of other Scriptures, that at the beginning of the sayd Kingdome he shal judge SOME of the quick and dead: that is, He shal destroy the quick obstinate wicked, especially that relate to the Antichristian party, Revel. 19. two last. And he shall raise all the dead Saints, Revel. 11. 15, 16, 17, 18. (weigh the place) And Revel. 20. 4, 5. &c. In the former is mentioned Christs Kingdome, at that resurrection; and the anger of Nations; and rescuing the Earth from the destroyers thereof: and the opening of the Temple, and the Arke seen; which I cannot by any safe interpretation make to suit with the ultimate day of the general Judgement. In the later, namely, Revel. 20. 4, 5. &c. to the end of the Chapter, the six times mention of a thousand years, the mention of loosing of Satan after that; the following of the resurrection of the

the wicked after that ; the mention of the *Saints* reigning mean while with *Christ* a thousand years (who reignes not after the general Judgement, but layes downe all, 1 *Cor.* 15. 24.) with infinite more that hath beene discuffed on this place, and the other of *Revel.* 11. 15. make me confident, that nothing but the *Corporall* resurrection, and glorious reigning of the *Saints* on earth for a long time, can rationally be understood in those places. Thus you see how *Paul* having Prophefied what evils shal be in the last days, shews us clearly what is that which is the period of them, and the beginning of better times : Namely, *Christs* appearance and his *Kingdome* : So that the evils that we are to speake of, according to these Texts of Saint *Paul*, doe precede, and go next before *Christs* next appearance.

So likewise Saint *Peter*, having foretold the evils of the last dayes, doth likewise set a conspicuous marke upon the times, to signifie hee meanes the same times as *Paul* did ; Namely, those that foregoe next before *Christs* appearance and *Kingdome*, 2 *Pet.* 3. 2, 3, 4. That yee may be mindfull of the words which were spoken before by the HOLY PROPHETS (that is, saith *Marlorat*, the words which the Prophets spake concerning false Prophets, which *Peter* had repeated, 2 *Epist.* Chap. 2. Vers. 1. and of the last times)

times) Knowing this, FIRST, that there shall come in the last dayes scoffers, saying, Where is the promise of his COMING? For since the Fathers fell asleepe all things continue as they were from the creation: As if they should say, We see nothing of Christs appearances, but outward providences, or spiritual Ordinances. But of Christs visible appearance at his COMING, we see no signe or symptome: But saith *Peter, Verse 8.* to the Saints, *Be yee not ignorant of this one thing, that one day with the Lord is a thousand years: and a thousand years as one day:* As if he should say (in that hee makes this repetition, according to the judgement, not onely of all the most learned *Hebrews*, but also of most learned *Mede*) that Christs coming wil be sudden to these Scoffers, as if it were but a day or two hence; every thousand years, and parts of a thousand years shal be but in proportion to a day, and so much of a day: The seven thousand years of the World, is but as the seventh day of its age, when at farthest (if our account of years from the creation be so short as we make it, of which we have cause to doubt) shal be the *Sabbatisme* of rest on Earth, as *Paul* must needs meane, *Heb. 4.* (demonstrated largely in our Treatise of the thousand years) And that day a thousand yeares of refreshment to the people of God: And it must be,

be, saith *Peter*, *Vers* 12, 13. at his *comming*, that for their refreshment they must have, injoy, and be in, *New Heavens, and a new Earth*, wherein (though not afore) *shall dwell all righteousnesse* : And these new Heavens and new *EARTH* must be such as he hath *promised*; which promise is, *Isa*, 65. 17. to the end of the Chapter; wherein this state of the new Heavens and new Earth is so explained, as cannot (not onely in my judgement, but the judgement of most learned *Mede*) be understood of supernatural glory in the highest Heavens. Thus also we see *Peter* marks out unto us, that the *evill times*, and the *evils* of the times hee speaks of, doe in his sense antecede, and usher in, the next appearance, or *COMING* of Christ to set up his Kingdome on Earth.

One word of *Judes* marks upon the times of evil, he speaks of, and then we shal lanch forth into the deepe, and Sea of the evils of those times: One marke is, *Vers*. 14. *Enoch* the SEVENTH from *Adam*, prophesied of these (or, such as these) saying, Behold the Lord commeth with ten thousands of his Saints: *Enoch* evidently, according to the computation of *Moses*, *Gen*. 5. and of *Luke*, *Chap*. 3. was the seventh from *Adam*, thus; *Adam*, *Seth*, *Evos*, *Cainan*, *Mahaleel*, *Jared*, *Enoch*: that is, Exclusively, making *Adam* onely the beginning of the All,
of

of mankind, *Enoch* was the seventh Father that came out of *Adams loynes*; which is according to the minde of the Text: The seventh FROM *Adam*; that is, The seventh of the Fathers that were FROM *Adam*.

Between *Adam* and *Enoch* were but six Fathers. So between *Adam* and the Age of which *Enoch* Propheſied, that the Lord ſhould come with ten thouſands of his Saints to judge, are at moſt but ſix Ages, ſix thouſand yeares; and then the ſtate of things in the ſeventh, *Eodem recidit*; the ſecond *Adam* Chriſt, reſtores the World to the perfection of the firſt *Adam*, but with more ſtability.

The emphasis of the *ſeventh from Adam* muſt of neceſſity ſignifie ſome ſuch thing, and not meerly ſignifie the antiquity of the quotation. For if that had been all, the Apoſtle mentioning the ſtory of *Sodom*, and as an example of judgement by fire, might alſo have quoted *Lot*, but doth not; of a certainty therefore the *ſeventh from Adam* hath ſome notable thing in it; as all *ſevenths* in the Old Teſtament have. And the conſtant tenor of the Jewes in all ages, “is, and hath been, that towards the end of the “ſix thouſandth yeare of the World, great will “the change be: And our Text tels us that according as *Enoch* was a *ſeventh*, ſo in a proportion to that, the Lord ſhould come to judge,
now

now after the *Apostles* times, in the *last dayes* of the World. Immediately afore which, *shall be mockers, walking after their own ungodly lusts;* spoken long afore, by the *Apostles of Jesus Christ;* as our *Apostle Jude* tels us, *Vers. 17, 18.* which is a *second marke* of those evil times he speaks of, to be the forerunners of the very last times before Christs appearance. For if the *Apostles* foretel these things long afore, then they are the last times, when these things shal come to passe.

CHAP. II.

Shewing in GENERAL, That these present times in which we now live, are those evill times that precede next before that first appearance of Christ, which is yet to come.

THIS wil appeare by an exact weighing the agreement that is between our times, and the general expressions of our three *Apostles*, of the last dayes. *Jude* saith, *Vers. 18. Men should walke after their owne lusts.* *Peter* saith, *2 Epist. Chap. 3. Vers. 3. the selfe same words.* And in *Epist. 2. Chap. 2. Vers. 1. There shall be false Teachers, that shall bring in damnable heresies.* *Paul* saith, *2 Tim. 3. 1. They shal be*
perilous

perilous times : And in 1 *Epist. Chap. 4. Vers. 1.* *Men shall depart from the faith.* The summ of all, is, That men shal depart from their *Principles* ; they shal depart in opinion and practise, from *their once received Principles of truth, and morall enlightened consciences.* Just as tis sayd of the *foolish Virgins*, *Matth. 25.* they had no Oyle in their *Vessels*, to maintaine their Lamps of former profession. *Principia essendi*, Principles of *the being of Godlinesse*, they never had ; namely, *True sanctifying grace* : for that could never have gone out, or been utterly lost. But *Principia cognoscendi*, Principles of knowledge, what as Christians they ought to think and doe, namely, *The knowledge of the Word, to some conviction on the conscience*, that they had. Now from these Principles, *immediately afore Christs comming*, they were departed : And so tis now, in these our dayes. Men once called Professors, are turned topsy turve (as wee Proverbially say) from what they were, both in opinion and practise. They are most *perilous times*, above all times afore them, for wicked opinions and practises. The wickedest times afore, as the Jewes in the worst of times, held the *Old Testament* ; and the *Papists*, both Old and New, though with many false glosses ; but these times with open mouth cast away all the Scriptures, the ground of all divine truth : And what doe they

they walke after or according to then? *Even after their owne lusts*: both corporall lusts, namely those Principles that *please the flesh*; and also intellectual lusts, and mentall wantonnesses, phantasies of their owne spirits. What ever pleasant dreames they dreame, or new devises they imagine to sooth up themselves, and put away all true feare of God, and the thoughts of judgement to come, of *locall Hell and Heaven*, and the *immortality of the soule*; such dreames and imaginations, I say, as these that put away all fundamental truths, and the thoughts of them, are their Principles of truth: And like Principles, like conclusions. Upon such premises must needs follow *damnable heresies*. That the "Creature cannot sin, because God acts in him: "That the Creature hath done nothing that he "should torment himselfe by denying himselfe "any contentment: That all things are common, and to be enjoyed in common. And thus they depart from the Faith: As in that 1 Tim. 4. 1. of the evil times the Apostle speaks of, he saith, *Some shall depart from the Faith. Est fides quàm, & fides quâ*: There is either the Faith which we beleieve; that is, the *object* and ground of Faith, namely, the Doctrine of Faith, the holy Scriptures; or the Faith *with* which we beleieve, namely, the *quality* of Faith. The parallel of our times to this, is, that there is in
this

this Nation, such an apostasie of Men and Women, called formerly Professors, from *the Faith* as I never heard or read of in any Ecclesiastical Story, of any Nation. "We have them that deny the *Scriptures*, and with those blasphemous reproaches cast upon them, and with such audacious equalizing, yea preferring of their owne dreames above them; as it will be safer to be silent touching the particulars, then to carry the sound of them to your eares: And if they depart from the *object* of Faith, the Doctrine of the Word of God; they must necessitatedly depart from the *quality* of so much Faith as may be in an Apostate before his falling away: As, from a *fundamentall Faith*, to wit, *That there is a God*; and from an *historical Faith*, whereby hee once did beleieve that the *Scriptures* were the truth of God, and so becomes worse then the *Devill*, *James 2.* And worse then the generality of Heathens. * For the *Devill* cannot be an Atheist, but his sinne is properly *the sin against the holy Ghost*, maliciously to hate and persecute that truth of which he is fully convinced. And the generality of Heathens could not be *Atheists*, because of the Common Law of nature, *Rom. 2. 15.* whoever of them (as generally they all did) set up any thing to be their God, did withal acknowledge some Oracle, secret conference, or tradition, &c.

whereby

whereby they knew the minde of that God. And lastly, these Apostates are worse then the *Jewes* or *Papists* whom they pretend to detest; for they both in all their Heresies and Errors in opinion and practice, still in the maine keep to those Scriptures they first imbraced. Nor is it a sufficient excuse for them to pretend they have all things dictated to them by the spirit, because we are commanded *to try the spirits by the Doctrine of the Scriptures*, 1 *John* 4. 1. And if this place of Scripture is not of weight with these *Anti-scripturians*, let them heare reason. How were they two both ledd by the good Spirit, when at the same time the one of them pretended to *Preach by the Spirit* strange high Hyperphysicall transcendencies, and the other in the auditory at the same time *breakes out into lowd expressions of sublime spirituall raptures*, pretended to be upon the parties spirit, to the occasioning of the Preacher to hold his peace a while, til by and by he cryes out to the other, *Be silent O flesh*. Sure the spirit of God is not contrary to it selfe, nor the author of confusion: And if there be a *lying spirit*, as wel as a spirit of truth, how shal we know to distinguish the good from the *lyer*, but by the old good way ever since there was a written Word on Earth; namely, by the *written Word*, *Isa.* 20. 8.

CHAP. III.

A particular parallell of our times with that in the 1 Tim. 4. 1. that men shall give heed to seducing Spirits, and Doctrines of Devils.

Should seeme that in the last times there shall be *seducing Spirits, and their Doctrines*, as wel as the *Spirit of truth and his Doctrines*: And as *Satan* is called a *lying spirit*, so hee is sayd to be a *lying spirit in the mouth of Ahabs foure hundred false Prophets*, for one *Michaia* that spake by the *spirit of truth*; so that *mens spirits* are also sayd to be *lying spirits*; or *spirits of error*, 1 *John* 4. 1. prompted, no doubt, also by *Satan*. The Parallell of these times to our times in this suits thus: Men, yea nominal Professors: First, are *Levellers*, which was the Devils Doctrine to *Adam*. Secondly, *Familists*, saying that men are Deified, and God is the Creature, which also was in effect the Devils Doctrine. Thirdly, are much given to heed and beleeve *Diabolicall Magick and Divinations* (under the notion of *lawfull Mathematicks, and laudable Art*) to tel, and foretel things which God doth not, and nature cannot declare, or Predict.

Predict. I speake not against proper lawful Art,
 which I am ingaged to honour; but against
 such practises as are above Art, and belong to
 Diabolical assistances; wherby, many in these
 dayes are at last decoyed into the Circle of the
 Devils power of prevailing suggestions, and be-
 witched *Obsession*, if not also most probably, by
 what I could tel you, unto *possession*. In *Revel.*
12. Vers. 10, 11, 12. in the type of the last
 times afore Christs appearance, tis sayd, *Now is*
the Kingdome of our God, and the power of his
Christ; and the Saints overcome by the blood of
the Lamb. But immediately afore shal be a *Woe*
to the Inhabitants of the Earth, for the Devill is
come downe unto you: I say, immediately A-
 FORE; because tis sayd, first, *That the Devill*
and Satan were cast out: And then it followes,
Now is salvation and the Kingdome of our God,
and his Christ. Secondly, tis sayd, The Devil is
 come downe, *having great wrath, because hee*
knoweth he hath but a short time. * And Master
 Perkins shewes in his Booke of *Witchcraft*,
 "that a man that doth confidently beleeeve, that
 "upon such Figures, Circles, and the like Dia-
 "bolical traditions, he shal be told such and
 "such things, not knowing any divine, or na-
 "tural reason WHEREFORE it should be so,
 "may be in an implicit Covenant with the De-
 "vil. It is not enough for a right knowledge by

Art, to know, *That* it shal be so ; but to know *justly why*, and *wherefore* it shall be so. The knowledge of *wherefore* promiseth Art. But the knowledge of onely **THAT** it shal be so, may be suspected of *farr worse*. And doubtlesse some good men in these times, whose returne to the truth, witnesse their goodnesse (of which we have but rare examples) have been really bewitched ; being forced with an irresistable strange power, to say and doe those absurd, yea and wicked words and things, as I am loath to mention, though I am certaine of them. By their owne confession we may apparantly gather the Devil was in it, because of their blasphemies, and withal strong temptations to uncleannesse, though the Lord graciously kept them from yeelding to them. These things we have partly from their Books, and partly from their confessions. To confirme this of the Devils bewitching in a sort, with strange delusions, some good people by parling with Satan at first (as *Eve* did) when he begins to present his cozening phantasmes, heare a true and strange Story of *Luther* ; “ who being at prayer, on that the “ *Papists* cal *Good-Friday*, the Devil represents “ on the Wal, over against the fixing of his eye “ in his devotion, a most exact pourtracture of “ a Crucifix, limbing forth to the life, Christ “ hanging naked on the Crosse, with his five “ passion

"passion wounds, and drops of blood pendent,
 "and as distilling from their Orifices: *Luther*
 "at first astonished hereat, quickly recovering
 "his spirits, did not (as now it would by many,
 "as I perceive by their narrative of what sights
 "they have seen) take it for a revelation, but
 "zealously like a prudent sound Saint, burst out
 "into words to this effect, *Avant, I desie thee,*
 "*thou cursed Devill; I know no picture of Christ*
 "*but his Word and Sacraments.* At which words
 "Satan having lost his designe, withdrew his
 "painted Cloth, I meane his represented phan-
 "tasie-fopperies. Upon this, a good Woman
 "a while after in *Germanie*, having a strange
 "Vision (as She imagined) and therein as She
 "conceived, a revelation, diverse godly Mini-
 "sters, and among them *Luther*, were sent for;
 "when they came, the Woman endeavoured
 "to shew them a strange representation upon
 "the Wal, which Shee (as Shee sayd) saw,
 "but they could not. *Luther* importunes the
 "Woman to bid defiance to it, and to spit upon
 "the place, in token of her abhorrence; which
 "at last, after much importunity, Shee did:
 "Whereupon Shee cryed out, O now it is turn-
 "ed into a Serpent, or great Snake; O now
 "saith Shee, it creeps up upon my arme to my
 "shoulder; O now, saith Shee, it bites me by
 "the eare, and some drops of blood fell; but

“whether *Luther* saw the blood, *Luthers* Story doth not expressly tell me. After which the Woman was quieted. I leave the Reader to make application; whom I could tell other certaine relations of apparitions, as was imagined of fire on the Wal, whiles a most godly Minister was praying, to comfort another Minister, that at that time conceived something did stroke downe the Bedd-clothes upon him as he was in his Bedd. All which artifices the Devil wil use in these last times, to see if he can draw away people from the sure Word of God, to other phantastical revelations. Which Word, *Peter* saith in *Epist. 2. Chap. 1. Vers. 19.* is more sure to us, then a voyce from Heaven. Compare *Gal. 1. v. 8.* The Devil in the last times wil use extreame diligence with all his devices, *2 Cor. 2. 11. Transforming himselfe into an Angell of light*, and making HIS MINISTERS so to doe, *2 Cor. 11.* that he himselfe, and they may BEWITCH men from the truth, *Gal. 3. 1.*

So that as there are *seducing spirits* of Devils, so of Men, *1 John 4. 1.* of which next, that we may take in all that this expression of *1 Tim. 4. 1.* may comprehend. *Men-seducing-spirits* are such as pretend much of the spirit, either of Prophecie, or of holy illumination in knowledge (both of them in that *1 John 4. 1. & 3.*) but by their lips and lives it appeares, they are carryed

ryed to their opinions, or practises with a lying
 spirit : So in that 1 *John* 4. And that parallel
 place of our other Apostle under consideration,
Viz. Jude, Vers. 19. Sensuall, not having the spi-
rit : that is, They make boasts of having the
 spirit, but indeed are quite contrary to having
 the spirit, for they are *sensuall* : They are so
 in their notions, and so in their actions ; they
 are not spiritualized, but are carnal. So most
 sadly in these dayes : The *Seekers* pretend the
 spirit, but lay aside those Ordinances that are
 appointed by the spirit, and wherein is heard
 the voice of the spirit, both from God to us,
 and in us to God. The *Shakers* pretend the
 spirit, but act in a fleshly manner of quivering,
 interrupting one another, whiles both pretend
 to be moved by the spirit. The *Familists* pre-
 tend the spirit, yet refuse a Christ come in
 the flesh, who was most full of the spirit, and
 is the communicator of the spirit. The *Ranters*
 pretend the spirit, yet curse, and swear, and
 Whore, most fleshlily.

CHAP. IV.

A particular Parallell of our times, to Inchantment, Witchcraft, &c. seducing Spirits.

THat I may a little warne this present Age of having to doe with the Devil, and his Agents in wayes of *Divinations, Inchantments*, and other Diabolical operations, afore they are aware; let me take this opportunity of our matter and method, leading me hereunto from this Text of *1 Tim. 4. 1. Seducing spirits, and Doctrines of Devils*,

First, To observe from *Acts 19. 19.* that those that act by the Devils assistance, doe pretend *Art*, yea, and *Book-Art* too, as wel as laudable Mathematicians doe for their commendable Arts.

Secondly, That the Devil, being a spirit of exceeding knowledge (for hee lost onely his goodnesse) He *understanding* better then men the Prophecies of the Old Testament, the secrets of nature, what nature may be heightened unto in *being*, or *operation*, and the dependence of actions, both *naturally* and *morally*, oft times doth hit right in Predictions. As hee by his
Oracle

Oracle foretold Great *Alexander* of things, as of Victories, &c. change of Empires, &c. by knowledge he had stollen out of the Prophecie of *Daniel* 11. 3. And so by his skil in mens natural complexions, and passions, and to varnish incentive objects; observing what causes natural or moral doe usually produce such effects, He, and by his helpe, his *Wizards*, or *Diviners* foretel somtimes very right, what wil befall such and such men.

Then againe, by his exceeding power and agility, he can either change the visive humour of the eye, or the condition of the ayre; or he can trouble the inward *phanisie*, making it to take notice of the phantasmes he presents, or stirr up melancholy, or the like humours, or patch up a body of the Elements, he acting in it as the soule thereof, or can act in the mouth of a Beast, by all which he hath made miserable men thinke and say, they are *Prophets*, *Christ*, *God* (even as *Nebuchadnezzar* by a deep melancholy, and Satan let loose upon him by Gods permission, thought himselfe, and so acted for many yeares, as a *Beast*.) And made an appearance of *Samuel*, and spake in the *Serpent*. Much more can hee doe in man by suggestion, obsession, and possession.

Thirdly, the Devil being most malicious against God, doth in every thing he can, oppose God:

And therefore he also being a King or Prince, namely, of *darknesse*, and *God of the World*, will have his *Oracle*, invent his words and lawes of the Art of *Divination*, &c. which he communicates to his Subjects, especially to his trusty tryed ones, to put them in execution, to draw others to sin. And therefore the Apostle calls all superstitious worship, Observations, actings, and communion with them, *Diabolicall*, 1 Cor. 10. 20, 21. *The Gentiles sacrifices are sacrificed to the Devill: And I would not* (saith the Apostle to the Corinthians there) *that yee should have fellowship with Devils; yee cannot drink of the Cup of the Lord, and the Cup of Devils: yee cannot be partakers of the Lords Table, and of the Table of Devils.*

Fourthly, In the last times, a little afore the comming of Christ, 2 Thes. 2. 1, 8, 9, 10, 11, 12. The principal wicked Agents of Satan shal come with the WORKINGS OF SATAN, with all power, and SIGNES, and LYING WONDERS; and with all DECEIVEABLENESSE of unrighteousnesse in them that perish, because they received not the love of the truth. And for this cause God shal send them strong DELUSIONS that they shall beleeve a LYE; that they all might be damned, who beleeve not the truth, but had PLEASURE in unrighteousnesse.

Fifthly, The ground of Divination, or Sorcery, Inchantment,

Inchantment, Witchcraft, &c. is a COVENANT. As God makes a *Covenant* with *his people*, sealing it with Sacramental seales; by faith wherein, they can doe gracious acts, above, and contrary to flesh and blood; as to defie Satan, conquer sin, repel a temptation, and suffer great things patiently for the Name of Christ: Many Heroick instances whereof, and of other things, we have in the eleventh Chapter of the Epistle to the *Hebrews*; and the ten *Persecutions*, and the *Marian* dayes; so the Devil, in derision of godlinesse, and malice to God, and to draw away soules from entering into Covenant with God, makes a *Covenant* with wicked men, and seales it with many visible signes, figures, &c. by confidence wherein, they are helped by him (God permitting) to doe strange things. For which the Scripture is evident, *Dent. 18. 10.* *Moses* having named *Diviners*, *Observers of times* (or as some render it, *Astrologers*) *Enchanters*, and *Witches*, in the 11. Verse he names *Charmers* as the ground worke of all before, and the ayde of them that follow, *Viz. To consult With a familiar Spirit, and Wizardly to know, and Necromantically to enquire of the dead.* And with such dependence to that which followes doth the Syriack render it: And hee names Charmers with this Notation חכר חכר *Jungens junctionem*, as *Arias Montanus* translates it

it word for word: that is, *joyning into conjunction or agreement*; yea, and of *society*. For all that know but a little Hebrew can tel that חֲבֵר signifies to be *sociated, associated, conjoynd*; used of *Ephraims joyning with Idols*, *Hos. 4. 17.* That is, *Reverencing, and trusting in Idols*; as *Inchanters, Diviners, Charmers, &c.* doe in the Devil, as a part or appendix of their Covenant: yea, it signifies to be *coupled, or to agree, or make an agreement* with one. And *Schindler* saith, חֲבֵר signifies an *Inchanter, or one, Qui consortium habet cum Demonibus*, that hath a *share with Devils, or a partnership with Devils*. Indeed these *Diviners, &c.* are they of whom that *Isa. 28. 15.* is most properly, and in a speciall manner true, *They have made a Covenant with Hell and Death. Other evill men doe metaphorically, by way of presumption, and security in sinning: But these properly, and by a kinde of paction.* So much is intimated in *Psalms. 58. 5.* *They are like the deafe Adder, that stoppeth her eare, which will not heare the voice of Charmers, the voice of a learned conjoyner of societies, or skilful maker of Compacts:* So the Hebrew exactly word for word (חֲבֵר חֲבֵרִים טַחֲכִם) Tis true, this is but a Simile or Comparison; but in such is supposed as granted, an evident truth in the particulars whence the similitude is formed; else it had not been a familiar and plaine way

way of Preaching, so much used by Christ. So here tis taken for granted, that there are *Charmers*, and that Charmers are *skilled in making Compacts*. Not with Beasts, that were a ridiculous imagination; but with those that can helpe them in their *Art*, who onely are the Devils; and so they come to have power to Charm, Inchant, and doe strange things, beyond the strength or sphere of meer Art, or natural vertue. Which Covenant-making with the Devil, doth something more appeare by the Devils offer, fully on his part, which he made to Christ, *Matth. 4. That hee would give Christ all the Kingdomes, if he would fall downe and worship him*: and for that end, formed somehow, before Christs senses, a kinde of representation of *all the glory of the World*: Which is sufficient to shew how ready the Devil is to make a *Covenant* with men, and upon what *tearmes*, and what by permission he *can doe*; and what opportunities he takes to make such offers; namely, when men are in the greatest distresse (as Christ now had fasted forty dayes and forty nights) in which he hopes, men having no help from God, and growing into desperate discontent, his offers may be accepted. For surely if he would offer this to Christ, who fully would and did refuse them, how much more to wicked men whose lives shew that their hearts are badd enough

enough to close with his offers. And we have experience to rivet this fast and firme, from the *confessions* of *Sorcerers, Diviners, Witches, &c.* “of very many Ages, who have acknowledged “that by vertue of a Covenant with the Devill, “they effected what they did. Which to be truly spoken by them, common reason must needs evince, seeing the *Witch of Endor*, and the like poore, ignorant, weak, and silly, and sinful men, and women, have no true and right *skill*, nor *divine gift*, nor *power over nature, &c.* above other men, to act their feats; which other men out of Covenant with the Devil cannot act, of what indowments soever. Which is the more confirmed, because this I am most sure of, that whiles some of these Diabolical Artists have been at their feats, some worthy godly man in the company, secretly groaning earnest prayer to God, that those delusions of the people might not be permitted, they have swet with endeavours to act their wonders, but in vaine, being unable to bring to passe; *crying out, that some body in the company did hinder them*, Certaine it is, that some wicked men have a special incimacy, interest, &c. with the Devill: Else why should the Apostle intimate *Idolaters* have; that *sacrificing* to the Devil, they have special *Communion, fellowship, and partnership* with the Devil. Weigh that *1 Cor. 10. 20, 21.* wel; and they that

that can, the *Greek* also (for I cannot stand to dilate on all things intending all brevity) and consider all the circumstances of that Text, and you will finde that *Idolaters* are in a great agreement with the Devil; and if *they*, much more *Inchanters*, if such men be not *both*. For *Idolatrous* worship, and ceremonies, are the *seales* of a Diabolical Covenant; and amongst *Idolaters*, are most *Inchanters*, *Wiches*, &c. as in *Italy*, &c. and formerly in *England* in the *Popish* times; even as the *Heathenish Idolaters* had commonly a great interest in the Devil, to give them answers, predictions, and counsel, as is abundantly to be seen in the *Roman Histories*; and to appeare to them, and doe strange things for them that give to him *Heathenish idolatrous* or *Diabolicall* worshipp (the *Apostle* makes them all one, *1 Cor. 10. 20.*) as appears in the *Devils* proceedings with the *Indians* and their *Powwows* in *New England*, and elsewhere. And yet further: If these *Diviners*, *Inchanters*, &c. were not in some Covenant with the Devil, why doth the Scriptures mention them under the notion of **THEM THAT HAVE, AND DEALE WITH FAMILIAR SPIRITS**, *Levit. 19. v. 31. Levit. 20. 6. Deuter. 18. 11. 1 Sam. 28. 3, 7, 9. 2 Kings 21. 6. and Chap. 23. Vers. 24. 1 Chron. 10. 13. 2 Chron. 33. 6. Isa. 8. 19. Isa. 29. 3, 4.* Surely this notation of a
Familiar

Familiar Spirit, and to HAVE a *Familiar Spirit*, must of necessity import formally or equivalently, some Covenant or Compact, as the knot and league of this *Familiarity*. Heare learned Antiquity. *Aben-Ezra*, a learned Jew, whom *Buxtorffe*, and Doctor *Willet*, and *Schindler* follow, and enlarge, אבן say they (the word for a *Familiar Spirit*, or one having a *Familiar Spirit*, used in all those Scriptures but now quoted) “signifies one, who in giving answers by
 “*diabolicall Arts, enticeth men away from God.*
 “Also the word signifieth a *Bottle*. Hence according to the composition of both significations,
 “persons having familiar spirits were so called,
 “אבות because from the belly as swollen and
 “blowne up, the Oracular answer proceeded. And
 “for that they were called of the Greekes,
 “Εχασπιστοι, that is, *Such as spake out from the*
 “*belly.* *Vocula quadam* (saith *Tertullian*) *ab*
 “*eorum pudendis excitabatur.* And they were
 “called πυθωνες, *Pythones*, by the Greeks and
 “*Latines* (forsoan, δὲ τοῦ πυθῆος) for the same
 “cause. The unclean spirit making his seat in
 “an unclean place. And האבות *Haoboth*, in
 “*Levit.* 19. 31. is taken for *Bagnale oboth*, the
 “*Masters of Familiar Spirits*: As the Witch
 “at *Endor* is called *Bagnaleth obh*, the *Dame*,
 “or *Mistresse* of a *Familiar Spirit*. As the *Fami-*
 “*liar Spirits* are wont to call them *Dames*, or
 “*Mistresses.*

Mistresses. And the *Hebrew Doctors* doe further declare the *league of familiarity* that is between the familiar spirits and them that have them, saying, בעל אוב *one having a Familiar spirit*, is hee המדבר מן הפרקים ומכין אתל &c. *Qui ex juncturis aut axillis loquitur vel demonem facit ascendere, seu evocat.* Who from *Conjoynings*, or from between the meetings of the bodily members, &c. speaketh, or calls up a Spirit, &c. Take it any way, it can import no lesse then a *Covenant* between man and the Devil, as those that have searched, or heard the confessions of Witches, wil easily yeeld. The word אוב in the *Talmud* for a Familiar, is the name of the Devil giving answers, whom some *WORSHIP*, or of the *WORSHIP* of the Devil that gives answers. Which import also a *Diabolical compact*. For this worship is, saith *Schindler*, a sort of *Idolatry*. And such *Idolatrous worship*, and ceremonies, saith *Master Perkins*, are the seales in part of some *Diabolical Covenants*.

6. The advantages and opportunities Satan takes to bring men to this, to enter into Covenant with him (for that is his Art, to improve his devices, upon men taken at an advantage, 2 Cor. 2. 11.) I say, the opportune advantages, are chiefly two; one when a man is very high, another when he is very low. First, when high.

High

High with *pride*, and *selfe-admiration*, affecting novelties, and wonders. This was the Devils fall; and therefore out of much experience, he knowes this to be a fit time to draw away others. By the rule of proportions, If wicked men doe *great wickednesses*, when swollen with *great pride*, *selfe-admiration*, and affectation of novel wonders: As *Theudas* did, when boasted himselfe to be *some body*, &c. *Acts* 5. 36. And others did, when durst speake *great swelling words*, having mens persons in admiration, &c. *Jude*, *Vers.* 16. Then wicked men may doe greater wickednesses, as to compact with the Devil, to be able to be more wicked, when more swollen with greater pride, and *selfe-admiration*, &c. Wee have a plaine Text for it, *Acts* 8. 9. *There was a certaine man called Simon, which before time in the same City used SORCERY and bewitched the people of Samaria, GIVING OUT that himselfe was some GREAT ONE; to whom they all GAVE HEED, &c. Saying, THIS MAN IS THE GREAT POWVER OF GOD.* In which Text, without my enlarging, the meditational Reader may easily see that to be true that I have asserted. What will not men of infinite prowd spirits doe that they may be admired? *Simon Magus*, as it follows in this eighth of *Acts* (that is, *Simon the Magician*) first gave himselfe to the Devil, that he might be admired.

But

But when the Apostles by their most divine, and more wonderfull Doctrine, and Miracles, drew away his admirers to the Faith, then Simon Magus pretended also to beleeve, and also would be baptized; but stil having an eye to the Apostolicall new wonders, admiring them, and (as it follows) hoping to attaine to that power. For seeing by the Apostolicall imposition of hands the holy Ghost was communicated to men, he offered Money for that power of communicating the holy Ghost to them on whom he should lay his hands. An evident Character how men first bewitched, in a spiritual sense, with swelling pride and self-admiration, wil become any thing to advance themselves.

They wil pretend to be on Gods side, and they wil be really on the Devils side, by Compact. This pride and selfe-admiration, and wonder-seeking in Simon, made it evident to Peter that he was yet in the gaull of bitternesse, and bond of iniquity: We see in these dayes, that men wil pretend to be Preachers, and wil in publike deliver most blasphemous, and impious things, that please the flesh, and promote bestial licentiousnesse, to the end that they may be followed and admired of the multitude, which generally (saith Christ) goe the broad way. To mee tis cleere by laying all good informations together, that Men and Women come to their height of impieties

impieties in this method of pride : First, they
 thinke that a low thing, to waite on Ordinances,
 which all doe : They must be above the gene-
 rality of men. Secondly, Next they must pre-
 tend they have revelations, and can of them-
 selves understand strange things (as one of them
 sayd shee was as wise as *Solomon*.) Third-
 ly, They are strangely bewitched, and carri-
 ed by the Devill to say and doe any thing
 that may please the flesh, and promote their ad-
 miration. They can prophesie future things and
 “not misse, as they pretend. They can goe
 “naked, use Women in common, and blaspheme,
 “and drink an health to the Devil (I am sure I
 “speake the truth) and yet doe not (as they
 “say) sinne in all this. Yea, tis a *consuming*
of all flesh, as their phrase is ; that is, to de-
 bauch and disgrace all that men (as they say)
 put righteousness in, as *fleshly*. And then fourth-
 ly, What is next to all this, but if not in compact
 with the Devil already, they are in the ready
 way. For some of them doe strange things. But
 let me add this caution, that Satan sometimes
 doth Compact, and concur with, and assist men
 and Women to operate Diabolically under a fei-
 ner garbe, of seeming Art, civiller carriage, and
 words that sound of Religion ; as by experi-
 ence hath been known of several. Of this more
 after. The second opportune advantage is *lowne*

of condition : When Men through crosses, wrongs, vexations, wants, &c. are in deep discontent ; so that they say in their hearts, what would not they doe, that they might be revenged on such and such. At such times as these the Devil by voyce onely, or by some shape also approacheth neer to them, offering them ayde ; especially upon his conditions. The Devil also since his fall into his low misery, knoweth, and that by experience, that this also is a faire opportunity to draw men into Compact ; as discontent makes him desperately malicious to doe any wickednesse, let God be offended never so much. By the same proportion that *Saul* in his discontent would consult with the Devil by the Witch of *Endor*, though before he had put away those that had familiar spirits, and the Wizards out of the Land ; by the same reason, men are drawne into league to be Witches and Inchanters. And truely there is not a little towards a Covenant with the Devil, to goe to Witches with confidence, they can and wil answer to their desires ; even * as Faith in God is the maine of godly mens Covenant with God. And if (as Master Capell proves it, in his Book of Temptations) it be a kinde of subjection to the Devil, to be afrayd (because of him) to goe into a dark room about necessary businesse ; or to yeeld to turn about the face in prayer, to see if the Devill be behinde,

as the phantasie imagined him to be there ; there must be much more then a subjection, in *confidence* in the Devil, or Witches wil and power to helpe. This that I have sayd about discontent is verified by confession of Witches. And by much experience tis evident that *both advantages and opportunities* are most improved by Satan, upon persons most *passionate*.

Seventhly, The Covenant these men may be in, with the Devil, is twofold, according to the manner of it.

First, *Expresse*, to this effect (as hath been confessed by many that have so Covenanted) “ The Witch or Sorcerer on his part binds him-
 “ selfe by solemne vow *to renounce the true God,*
 “ *and his Word, and his Covenant in baptisme,*
 “ *and his redemption by Christ ; and to belceve in*
 “ *the Devill, and to expect and receive help from*
 “ *the Devill ; and in the end of his life to give the*
 “ *Devil his soule or body, or both.* And to seale this Covenant, he presently gives the Devil, either his hand-writing, or some dropps of his blood. The Devil on his part promiseth *to be at this man or womans command, to appeare in any shape ; to advise, to carry him or her any whither, and to doe for them whatsoever they shall desire of him.* You may by the way profitably parallel the present times with this ; men now *denying the true God, saying, the Creature is God, and*
 God

God is the Creature ; and have not gainsayed, when it hath been objected to them, saying, *Then you will make the Devill to be God.* Denying also the *Word of God*, blaspheming it : Renouncing likewise all Ordinances, all Baptisme, holy Supper, &c. And in their impieties and blasphemies indeavouring to disgrace all goodnesse, they doe interpretatively give themselves to the Devill. And therefore no wonder that some of them cantel, and doe, strange things.

Secondly, A Covenant with the Devil may be onely *implicite* ; when men use superstitious formes of *words*, or *Charmes* in way of conjuring or calling for the Devils help in the distinct strong thoughts and desires of the heart to that end ; though vocally there be no words of Covenant, or plaine bidding the Devil to appeare or doc. Here is on mans part a full consent and confidence to worke with the Devil ; and on the Devils part he answers to their meaning, and so witnesseth the agreement on his part : And mutual consent, though but manifested by signes is a Covenant. As if two dumbe, or deafe persons shouldmake signes of their mutual consent to marry. 2. When men use superstitious means, with the same desire and confidence of the Devils ayde. As, an *Image of a man in Clay* with a Thorne in it, or an *Egg-shell in a Paile of water* tossed, with desire and confidence, that so

the Devil shal wound such a man, or tosse such a Ship at Sea ; or by such and such Circles, Figures, and Anticks, to desire earnestly, and to beleve confidently that such and such things shal be brought to passe.

These Diabolical Arts, in generall, are, either operation of strange things, or Declaration of hidden things. 1. Operation of strange things, in speciall, is either *Charming*, or *deluding*. *Inchanting*, or *Charming* (which specifically is the same) is a working of strange wonders by a *Charme* ; as to raise Tempests, poyson the Ayre to infection, blasting of Corne, hurting of Men, Women, and Children, killing or mischeiving of Cattle, or other Creatures. As also to allay, or cure the aforesayd Maladies. What Satan can doe, his *inchanting-charming-Agents* can doe : Or rather they be but the Puppiets, he is the hand that moves and doth all, behind the painted Cloth of Sorcereris, antick gestures and feits. Now by Gods permission, Satan (*Job Chap. 1. and Chap. 2.*) raised great Tempests of winde that blew downe the House on *Jobs* Children, caused thunder and lightening, or like fiery Meteors (which as *Keckerman*, the Christian Philosopher saith, the Devil doth much abuse) that burnt *Jobs* Sheep and Shepherds. And finally, smote *Job* himselfe all over with most noysome Ulcers. The
charming

charming of Adders we touched afore, out of Psal. 58. Add Eccles. 10. 11. The Serpent will bite, without Inchantment; or if he be not charmed. Of men, see Num. 23. 23. Balaam saith, Surely there is no inchantment against Jacob. Should seeme that Balaam was an Inchanter; which more appeares because he was hired to curse the Israelites that they might be smitten, and destroyed, Numb. 22. 6. &c. But onely God hindered him (as he confesseth) otherwise it appeares by the same that went of him, brought to the eares of Balaak King of Moab, from farr, hee could have done it. Ibid. Numb. 22. And Chap. 23. This Inchanting or Charming as a mischievous and sinful thing, is forbidden; Deut. 18. 10, 11. There shal not be found among you an Inchanter, Witch, or Charmer (which are all one in Diabolical operations.) Whereby it appeares that neither the thing, nor the meanes are lawfull.

1. A *Charme*, or *Spel expresse*, is a sentence of words (which in themselves are but a sound for quality, and a measure of so many syllables for quantity, and therefore ineffectual in themselves) used by the Inchanter or Charmer, as a watch-word to the Devil to help him according to his desire and confidence in him to work wonders. Sometimes this Charme or Spel is plainer, whispering and muttering some sound of prais-

ses, or prayer (as in proportion to those now, *Balaam* of old offered *Sacrifices*, when he tryed to have power to Inchant) but usually impertinent and unsutable to that they intend. I saw one that was suspected, and had been examined for a Witch (and looked likely enough, and at a word of hers, a Boy fel downe, and his limbs shrunk up) who as shee went along used good words: In the particular of plaine Charmes, they use also that in *John* 1. 1. *In principio erat verbum*; and formes of naming the *Trinity*, but stil to their owne sinful end. More usually they use and mutter uncooth, and (to us) nonsense formes of words. All which are found in the confessions and Histories of these Artists; and such their use, by them, whatever the words in themselves signifie, Gramatically, must needs be Diabolical. Because they have no such efficacy or use by Gods *Ordinance*; they effect no such thing, as *spoken by those that are not in Compact with the Devill*; nor as a *naturall Agent* doe they Physically touch, and work upon the Patient. Master *Perkins* saith, That much of this nature are Amulets, things to hang about the neck against Witchcraft; Popish exorcisms, conjuring Salt, holy water, &c. and a verbal use of the name *Iesus*, consisting of those letters and syllables in that language, to drive away the Devil, or Inchantments; so the crossing of the
body

body with ones finger to preserve one from the Devil; the scratching of a Witch to discover, or cure witchcraft. But they are not *reall* charmings or Inchantings in them that use them superstitiously through simple ignorance, having no Compact expresly or implicitey with the Devil, with desire and confidence to act from him; although by these they be in a faire way, as going to Inchanters, is the next doore to Inchanting.

A *Charme implicit*, is when these Diabolical Artists making *Characters*, *Figures*, *Images*, &c. with several *postures* and *gestures*, speake onely in their hearts their vehement desires and confidence, that so the evil event shal be, and tis brought to passe. As to make *Circles*, by vertue whereof (as they pretend, but indeed by helpe of the Devil) to doe wonders; or to make the *Image* of Man or Beast, in Wax, Clay, Dough, or, &c. and to bury it in the ground, or in water, or burne it in the fire, thereby intending, desiring, and beleaving, the death of the thing whereof they made the Image; or hiding the Image where it cannot be found, intending as aforesaid, the utter losse of the thing represented; or to make impressions on such Images with Pins, Thornes, or the like Instrument, in any part of it, intending likewise the torment of the things represented, in the same parts;

parts ; and accordingly the sayd things are done. This is a Diabolical Art, in which some Witches have been taken in the very act ; and is an implicit Charme, because the heart mutters over it, his cursed desires. Thus of *Charming* or *Inchantment*.

2. Of *Deluding*, otherwise called *fugling*. Delusion is, when the Devill by these Artists makes one beleeve he sees that, which indeed he doth not see. There are three concurrences to sight, The *faculty* of the eye, the *object* of the thing, and the ayre, as the *medium*. Now Satan, a powerful, active, and agil spirit, can adulterate, corrupt, alter, or sophisticate all these very much. All this is made out fully by laying together, First, that feat of the Witch at *Endor*. Secondly, Satans shewing Christ at once all the Kingdomes of the World, &c. And thirdly, the word the Apostle useth, *Gal. 3. 1.* to expresse the spiritual bewitching of the *Galatians*. The Devil could not bring up the body of *Samuel* that holy Prophet, as he could not meddle with *Moses* body, though he contended with the *Angel* about it. *Jude, Vers. 9.* For they that dye in the Lord, doe rest, saith *John* in the *Revelations*. And the Devil betrayed himselfe to the godly Readers of that Story, *1 Sam. 28. 19.* For, the Devil represents one, in the likeness of *Samuel*, and speaking in the language
and

and godly phraſe of *Samuel*, &c. and yet tels
wicked Saul, that *Saul* ſhould be with him to
 morrow (in the other World.) We know *Saul*
 went not to *Samuel* in the other World, accor-
 ding to our information out of Scripture. In
 like manner it was impoſſible for *Satan* to ſhew
 to Chriſts humane eye, *all the Kingdomes on the*
round World, and *all their glory in one moment*,
upon one and the ſame Mountaine, as he preten-
 ded, *Luke 4. 5*. Therefore this was but a phan-
 taſme or fiction of Satans artifice. So *Gal. 3. 1*.
Paul in his compariſon, to ſignifie the *Galatians*
 ſpiritual bewitching from the truth, uſeth the
 word belonging to the nature of witchcraft,
 ἑλθόντες, that is, Hath bewitched you by making
 you to ſee, that which you doe not ſee; as to
 thinke you ſee that to be truth which is not
 truth. Βουδενος, pur for eaſier pronounciation, in
 ſtead of φαρμακον, (*Budeus*, &c. So it ſuits with
 the word in *Hebrew* אָלַפִּיד (*Alapid*) which
 ſignifies to change or turne. So it ſuits more
 with the *Greek* φάσκει μεναι, to kil with the eyes.
 So it ſuits better with our *Latine*, *Viz. Fascino*,
 to bewitch, which (as our *Latinists* may ſee)
 is thence derived. So that lay all theſe together,
 and it will be plaine, that the Witch, Jugler,
 &c. can delude a mans ſight, as if he ſaw reall
 ſtrange things, by altering the viſive humour of
 the eye, the courſe of the ayre, and aſpect of
 the

the object. This *Delusion* then, is a Diabolical Art of Jugling and deceiving a mans sight, above the ordinary course of nature in *shews* of strange wonders done, which *really* and in natural verity are not done. Active men of great agility of body may doe strange feats, through hoops, &c. And men of great witt and nimbleness of hand may make beholders admire their *Hocus-pocus*. And true Artists, by experiments of Opticks, in angled Glasses, by compoundings and dividings, and reflexions, and refractions of light and darkness, make wonderful shewes. And other mysteries of true nature there are, to make an Egg into any fashion, onely by dissolving the Shell into softness, by Vinegar, &c. or to make an Egg-shell to fly up: As for natural feats of Fireworks you know or see many; but all these are still within the sphere of nature. And men wonder, because they doe not perceive the true natural cause and way of such facts; which true Philosophers and Artists can declare unto them. But the Delusion we speak of, is above any true natural cause, wrought by the help of the Devil, not of God, or of nature. Instances of *Delusions* we have, *Exod.* 7, 8, and 9. Chapters. Where the Magicians turned *Rods* into *Serpents*, *Rivers* into *blood*, *Waters* into *Froggs*. Which could not be really done by them (but onely they made an appearance of some such things.)

First,

First, because the real working of such things is immediate creation (like the making of *Adams* body of Earth.) Now *Creation* is so the immediate worke of Gods Divine power, that wee justly in our Creed, according to the Scriptures, make it the peculiar distinguishing title of God. Therefore onely those that are assisted extraordinarily with the immediate concurrence of God, can doe so. As the Prophet in raising the dead Childe to life; *Christ* in turning Water into Wine; and *Moses* in doing these, and the *Apostles* other Miracles. But these men of *Egypt* are called *Magicians*, and their Art *Incantment*, both which are abhorringly forbidden every where in the Scriptures; and therefore they did not act by the power of God. Secondly, because in token of Gods defiance against their wicked artifice, *Moses* *Serpent* *swallowed up theirs*, as a sufficient token that *Moses* wrought by the power of God, which overmastered their devices. Thirdly, Because there are such testimonies given to the Miracles done by *Moses* through the power of God, that they were done really, as are not given to them done by the *Magicians*; namely, That the *Rivers* turned into blood, *stunk*, *killed the Fish*, *were so loathsome, that the Egyptians could not drinke of them*. And that the *Frogs* had really life, so that when by the power of God, they were

were killed, they putrified, and annoyed all *Agypt* with the evil savour of their putrification. Fourthly, Because the Magicians could not doe lesser things, as to keep off the *Boyles* inflicted upon all *Agypt*, off of *themselves*; nor could they make the shew of *Lice*. But, which is the fifth reason, they confessed there was the *finger of God in that Miracle*: And by the same proportion there was the finger of God in the other Miracles, seeing they were greater.

Thus much of Diabolical operation of strange things: Next of the other general; namely, of Declaration of hidden things, either past, present, or future, called *Divination*. These things the Devil can help his Agents to declare, so farr as God permits, partly by his skill in the Prophecies of the Scriptures; as before we gave an instance of his telling *Alexander* future things, out of *Dan. 11.* partly by his swiftnesse, as a Spirit, quickly to be any where; and so the Legions of these evil spirits are at all the consultations of state in several Nations and places, *Dan. 10. 13. Job 1. 7. Matth. 4. Luke, Chap. 4 Vers. 5, 6, 7, 8, 9.* Partly by his great knowledge above all naturall men, of the Complexions of men, nature of Hearbs, Stones, Beasts, and all Creatures; as appeares in part, in the Story of possessing the Swine of the *Gadarens*, and their discontent that owned them; Partly by his effectual

usual power (God permitting) to make men and things to doe as he doth predict: For hee can (by Divine permission) possesse a man within, or *obsesse* him without; or suggest, present and inspire into his phantasie strange imaginations.

CHAP. V.

Of Divination by immediate helpe of the Devill.

THE Devil in this Art of Divination, either maketh the *Witch*, or *Diviner* his Instrument; or else maketh other things the Diviner, or Witches instruments; the Devil stil concurring.

I. The Devil makes the *Witch* or *Diviner* his immediate instrument in Divination, when hee immediately informing the Witches and Diviners, inableth them to tel many hidden things, he speaking *in* them or *by* them. In this respect in part, is the *Devill* called a *Familiar spirit*, and the *Diviner* is called, *one that hath a Familiar spirit* so frequently in Scripture, as we touched afore; shewing there, that the ground of this familiarity was a Diabolical Covenant; and now we add, that the Devils continuall presence *in*,
or

or *with* the Diviner or Witch to assist in Divination is the *manner* of the familiarity.

In the Diviner, giving answers and predictions, as in *Acts* 16. 16. *A certaine Damosell possessed with a spirit of divination met us, which brought her Master much gaine by soothsaying.* Sooth is an old English word to signifie *truth*: as in stead of *in good truth*, men were wont to say, *In good sooth*. Marke it, in this Text shee is said to have a spirit of *Divination*; and it was *in her*, for he possessed her, and that spirit gave answers *thence*, for shee brought her Master profit by *Soothsaying*. And *Vers.* 18. that spirit is commanded, and accordingly is remanded *out of her*. Whereby its plaine that from *within her* he gave the answers. Of the manner we spake afore, in discussing the name *Obh*, of one that had a Familiar spirit. Weigh well, *Isa.* 29. 4. The Devill is *with* the Diviners or Witches, when *he* by his wonderful inspirations, and putting them into strang tranfes and furies, revealeth hidden things to them; as we have Histories of experiences in this kinde: Which tranfes of Diviners are farre different from *divine heavenly extasies*; namely, *both*, because *those* deprive the *Witches* of their reason for that time, mixing a kinde of madnesse and frenzie with their imaginations, *Isa.* 44. 25. *Hos.* 9. 7. *these*, on the other side, preserve the reason of Saints, and speak distinctly

to reason. As also those in Witches may utter
 some peices of truth, yet doe tend to dispa-
 rage it, or draw men to doubt of it. But *these*
 in the *Saints* are altogether for manifestation,
 and confirmation of the truth. We read in the
 Scriptures, and in Histories, what madd fits the
 Diviners had, crying out, and clamouring like
 frenzie men. And though the Devill in them
 confessed *Iesus* (*Mark* 1.24.) yet with a pre-
 judice cast upon him that he was of *Nazareth*,
 which was in *Galilee*, *Matth.* 2. 22, 23. which
 names of *Nazareth* and *Galilee*, were both pre-
 judical to the Jewes receiving *Christ*; because
 it was prophesied he should come out of *Beth-*
lehem, which though he did, *Matth.* 2. 1. Yet
 this the Devill in his possessed would not con-
 fesse, but proclaimed him to be of *Nazareth*,
 and this took with the people generally (espe-
 cially because he had dwelt there a while be-
 cause of persecution.) See *Matth.* 21. 10, 11.
And when hee came to Ierusalem, all the City
was moved, saying, Who is this? And the mul-
titude sayd, This is Iesus the Prophet of NAZA-
RETH of GALILEE. So *Matth.* 26. 71. They
 accuse *Peter*, one saying, *This fellow also was*
with Iesus of NAZARETH. And then another
 saying, *Thou also wast with Iesus of GALILEE.*
 And this made them that were good men that
 knew not so perfectly his birth at *Bethlehem*, as

his living at *Nazareth* in *Galilee*, to wonder at a good Prophets arising out of *Nazareth*. So good *Nathanael*, *John* 1. 46. *Can any good thing come out of Nazareth*. But the unbelievers upon this account refuse him; and endeavour to keep *Nicodemus* off, *John* 7. 52. *Search and looke, for out of GALILEE ariseth no Prophet*. This is just like those furies that are in the *Ranter*s of this present Age, they pretend to Preach and speak some good things; but mix many abominable blasphemies, to the dishonour of God and Religion. But divine extasies in good men are wholly for the revelation and confirmation of the truth. See in that of *Peter*, *Acts* 10. And that of *Paul*, *2 Cor.* 12. By the first is revealed and confirmed the call of the *Gentiles*: By the second, the call of the *Apostle*, the knowledge of the excellency of *Christ*, and the glory of *locall Heaven*, which are things now doubted of by this present Age.

Thus you see how in Divination, the Devill makes Diviners, or Witches his immediate Instruments, he speaking in them or to them, to inform their Clients.

Next followes, how in Divination, the Devill makes other things the instruments of the Diviners, or Witches, whereby to make knowne his minde to them for predictions to others, that seek to them for that purpose; and these Instruments,

ments, with the art of using, are as really the *doctrines of Devils* (as the Apostle speaks) as any of all that hath been sayd touching Witchery, Inchantment, &c. And all as truely the *Doctrine of Devils*, as *Doctrines of Heresie* and *impiety*, if not more immediately of the Devill, then *Heresies* and *Impieties*, which are compounded partly of the wicked reason and lusts of men, and partly of the Devils suggestions.

These instruments, wayes, and devices, with the artifice of using, and understanding them (of which we are now to speak) are specifically and principally eight.

First, *Auspicie*; that is, *Aves aspicere*, to Divine, by beholding the *flying of Birds*.

Secondly, *Angurie*; that is, *Avium garritus*, to Divine by the *noyse of Birds*.

Thirdly, *Pullarie*, of *Pulli*, to Divine by *Pullen*, or *Chickens*.

Fourthly, *Auspicie*; that is, to Divine *Aras aspiciendo*, by looking on, and into *Sacrifices* on the *Altars*.

Fifthly, *Sortilegie sortilegium*; that is, *Divination* by *lots*.

Sixthly, *Necromancie*; that is, *Νεκρῶν μαντεία*, or, *μαντεία*, a *Divining by the dead*; that is, making (as is pretended) the dead to rise, and declare that which is desired; which we English men commonly call the *Black Art*.

Seventhly, *Oneiromancie*, or *Oneirologie*; that is, *ὀνειρομαντία*, seu *λογος*, a Divining by a judgement given upon dreames.

Eighthly, *Astrologie*; that is, *αστρολογος*, to Divine by judgement on the effects of Planets, &c. Lawful *Astronomie* having another name, is the measure, motion, distances, &c. of the Starrs obvious to sight. And because there is a lawfull naturall *Meteorologie*, from apparant causes; as touching Weather, Tydes of the Sea, &c. therefore for more distinction, the unlawfull *Astrologie* of secret events from pretended hidden vertues in the Starrs, and their power upon the arbitrary wils and judgements in men, is called *Judiciary Astrologie*.

Of these eight we shall speake, both because to these, all other Magical Doctrines of the Devill may be reduced; as also because most of these, in whole or in part, are in these most evil days in credit with persons named Professors, or Christians.

CHAP. VI.

Of Diabolicall Divination by Auspicie, the flying of Birds; Augurie, the noyse of Birds; Pullarie, the Chickens eating their meat, and by other Occurrences of Beasts and Things, either conducing to, or concurring with, the sayd Arts, or are Appendices of this kinde of Divination in generall.

OUR first worke must be to heare the voice of the Word of God, what it intimates of, and speakes against these things, as observing the inclinations of men to these, *Deut. 18. 10.* There shall not be among you an *Inchanter*. The Hebrew is, מנחש which by the consent of most, both *Jewes* and *Gentiles*, in all the learned ancient languages, signifies such a one as practiseth the aforesayd Arts. The Chaldee Paraphrase renders it by a word neer the same; namely, מנחש which the Translators of the Chaldee render, *Qui observat anguria*. The Syriack, *Augur*. The Arabick, *Augur*. The Samaritan, *Qui anguretur*. The Septuagint, ὁ ἀνγυράων, one *angurating*. Hierom in his latine Translation, *Qui observet anguria*. R. Abraham in his Commentary on this place, renders it, There shall

not be found in thee, one *augurating*. The Hebrew Doctors say of our word שריון that it
 “ signifies one that Divines by food falling out of
 “ the mouth ; by the falling of ones Staffe out
 “ of the hand ; by ones Son calling his Father
 “ back againe ; by a Crow crying towards, or
 “ after one ; by an Hart, Kidd, Goate, Roe,
 “ interrupting a man in his way ; by a Serpent
 “ on the right hand, or a Fox on the left hand ;
 “ or by a Weefell, or by Birds, or by Starrs.

It appears already by that which hath been
 sayd. 1. That men are inclined to the foresayd
 Diabolical Arts. Evil manners occasion good
 Laws. 2. That as *Augurie* is sometimes taken
 precisely for divination by the *chattering or noyse*
of birds, so sometimes by the figure *Synechdoche*,
 for many other kindes of Divinations (which we
 call *Soothsayings*.) 3. That all these are con-
 demned by the word of God, both in the fore
 quoted *Dent. 18. 10.* And also in *Levit. 19. 26.*
Ye shall not eat any thing with the blood, neither
shall ye use enchantment, nor observe times. The
 word, *ye shall not use enchantment*, are in the *Ara-*
bian language, do not *Auspicate*, or use not *Au-*
spicie, that is (as we explained afore) Divine not
 by *beholding birds*, or observing the *flying of birds*
 in the *Syriack* do not *augurate* by a winged li-
 ving creature. The *Samaritan*, is, Neither shall
 ye *augurate* : *Augurie* being properly taken,
 signifying

signifying (as we said afore) Divining by the noise of birds. Hierome also in latine, and the Septuagint in greek render it, ye shall not *Augurate*. So the *Caldee* also.

The sinful superstition, and diabolical art used in these three kinds of divination, (that we here put together in this chapter, because of the interchangeable intermingling of them in several circumstances and appendices) is in brieft this :

The *Augure*, or *Augurer*, or hee that useth *Auspicie*, sate on some kinde of Tower, the ayre being clear without dark Clouds or raine, with his *Lituns*, a crooked Staffe in his hand, clothed in his *Lana*, a robe adorned with Scarlet and Crimson guards ; his head covered, his face towards the East ; in which posture, he quartered out with his Staffe, the Heavens into certaine Temples, Regions, or divisions, observing in which of them the Birds did appeare : If they came towards his left hand, then that was a token of good luck, because it shewed that they came from their Heathenish God his right hand. For the givers right hand is towards the receivers left hand. From this superstitious divination, sprang those phrases among the Latines and Greeks, *Auspicari rem*, to begin a matter (with *auspicie*) to doe a thing, *Bonis avibus*, with lucky Birds, or *Bonis auspicijs*, with lucky auspice. And so on the contrary, *Malis avibus*, or

Malis auspicijs, with ill Birds, or ill auspice; that is, with ill luck, as they called it; and Christians too much to this day use the word *Luck*. Tully, l. 1. de divinat. *A sinistra cornice ratum*, s. e. It was ratified by a Crow flying to the left hand. And in the Law of twelve Tables, *Ave sinistra populi magister esto*: So they had this phrase: They began nothing in *auspicato*, without consulting with the *Augures*; so they had these phrases, *Δεξιὴν ἰσώνημα*, The right hand *augurie*, *Οἰωνομα τῆς ὑγιείας*, An *augurie* of health or safety. *Οἰωνομα ἐν ὁδῷ*, An *augurie* or divination of what shall come to passe in the way. Aristot. l. 5. Polit. Cap, 4. saith, *Οἰωνομαίμνος πένιμονα*, &c. He fell into a sad or sorrowfull *augurie*. And Lipsius (Elect. l. 2. c. 2.) saith, that the Grecians from hence called the left hand, *Ἀριστερὴ*, because it signified in *augurie*, *Ἀριστερὴ*, the best luck. As the Romans named *sinistrum*, the left (as Serv. Æn. 1. 2. saith) a *sinendo*, permitting it so to be. Together with their *Augurie* by flight and sight of Birds, the Augure did sometimes kill a Sacrifice, and *effata recantat*, makes his prayers to this effect: "Father *Jupiter*, if this thing shall be good and lawfull for us, let there be certaine and evident signes within the borders I have quarter-
ed out (namely, by his Staffe, as afore described.) And according to signes, so he did,
Pronunciare,

Pronunciare, or *Obnunciare*, pronounce it ratified, or renounce it as unlawfull: And from this twofold auguring with, and without prayer, were signes distinguished into *Oblative*, offered to the Augure, or, &c. without prayer: and *Impetrativa*, obtained by prayer. And the good signes were called *Prospera*, and the badd *Adversa*. Add further, that the Augure that did pronounce, or renounce any thing ratifiedly, did first see more then one onely signe, the one following the other, before he undertooke to give a peremptory judgement; and therefore did not onely observe the *flying*, or *crying* of Birds, but secondly *Thunder*, which if on the left hand of the Augure, *Tonitrusve sinistri* (*Ovid. Trist. l. 1. Eleg. 8.*) and *Intonuit la-vum*, it signified (as they speake) good luck. Thirdly, The manner of Chickens, eating crums cast to them (of which by and by.) Fourthly, Beasts crossing the way, or appearing in some unwonted place. Fifthly, Some supposed voice, they know not whence (as *Cadmus* thought he heard such a voyce when he killed the Serpent, *Vox subito audita est neque erat cognoscere promptum unde, sed audita est, Ovid. Met. l. 3. Fab. 1.*) Sixthly, Casualties, whether (as they had their rules of interpretation from the Devil) they were *Bona omina*, of a good signification, or *Dira, i. e. Dei ira*, such as signified the anger
of

of their Gods; as the falling of Salt towards them at the Table, or the spilling of Wine on their clothes.

For *Pullarie*, you see it involved in, and chained to *Augurie* and *Auspicie*; not onely by our *History* of their superstitions, but also by those *Scriptures* afore quoted, as the *Hebrew Doctors* expound them, that best know their owne language; therefore of this kinde of Divination briefly.

The manner was this, that if in a morning the *Bird-Prophet* cast crums to Chicken in a Pen, the doore of it being opened with silence, and the Chicken made no haste to their meat, or walked by it, or came not at all to it, then it signified the Gods did not approve of the enterprize; but if the Chicken came hastily out, and eate so greedily, that some of the meat fell out of their mouths, this signified the Gods approving of the enterprize. And thus the *Pullarius*, the Bird-Prophet did divine by Pullens greedy eating of crums, to a letting some fall, and rebound against the ground; whence the Divination was called *Tripudium*; that is, a rebounding on the ground. This *Pullarie*, tis thought came from the *Lycians*, who when they would know the minde of their Gods in any businessse, went to the Fountaine dedicated to *Apollo*, into which, casting their baites, if the
Fishes

Fishes did eate them, they understood it a signe of good luck; if not, then of ill luck, *Alex. Gen. l. 1. c. 29.*

For a parallel of these times with these kinds of Observations and practises; tis easily made, as to the substance, though not in every circumstance.

First, For *Birds*, tis common in these dayes for people to make these observations; That by chattering of *Magpies*, they know they shall have strangers; by the flying and crying of *Ravens* over their houses, especially in the dusk evening, and where one is sick, they conclude death: The same they conclude by the much crying of *Omles* in the night, neer their houses at such a time. The same they conclude of a *Cricket* crying in an house where was wont to be none. There is (and I think it is in the Book of Martyrs) a Story of a persecutor, over whom a Raven or Crow flying over his head, and dunging upon his head, did so much regard it as an evill signe, that he fell into such a vehement discontent, that he went home cursing the Crow, and dyed: And as a just judgement on them that regard such superstitious things as these, the Devill hath manifested his presence with some, to the making of them Witches, by an Hen and Chickens, and to others, as a Crow.

Secondly, For *Beasts*, their observations are,
If

If *Doggs* houles in the night neer an house where some body is sick, tis a signe of death. If an *Hare* or the like creature crosse the way where one is going, it is (they say) a signe of very ill luck. In so much as some in company with a Woman great with Childe, have upon the crossing of such creatures, cut or torne some of the clothes off that Woman with Childe to prevent (as they imagined) the ill luck that might befall her. I know I tell you that which is most true: And I hope in such a subject as this touching these superstitions, I shall not offend in acquainting you with these particulars.

Thirdly, For contingencies of *things*, how common is it for people to account it a signe of ill luck to have the *Salt-seller to be overturned, the Salt falling towards them*: And as common, to look upon any thing almost comming to passe that is not usuall, to be a signe that such an act was wel or ill done (as people please to interpret it) which was done a little afore the appearance of that signe: So how common is it to say a Winter thunder is an ill signe: And how frequent is it with people (especially of the more ignorant sort, which makes the things more suspected) to think and say (as Master *Perkins* relates) if they finde some peices of *Iron*, it is a prediction of good luck to the finders. If they finde a peice of *Silver*, it is a fore-token of ill luck

luck to them. If their *eares tingle*, they say it is a signe they have some enemies abroad, that doe, or are about to speake evill of them : So if their right eye itcheth, it betokens sorrowfull weeping ; if the left eye itcheth, then it betokens joyfull laughter : And so from the itching of the nose, and elbow, and severall affectings of severall parts, they make severall predictions, too silly to be mentioned, though regarded by them.

I am sure these kinde of men and Women have as the Apostle saith, *Itching eares ; giving heed to Doctrines and rudiments*, that are not of God. And so such doctrines, such lives.

Fourthly, For *voyces*, these also are much hearkened after, and heeded and regarded, in these evill times of spirituall doteages. I speake what I know, of pretended high Professors. They teach one another to goe downe to the lower end of the Orchard, or the like solitary place, there to heare a voyce that shall be spoken to them ; and they doe hearken for voyces : And most likely that they that doe attend for such voyces, may hear them ; even from the Devill ; for we shewed afore, how the Devill doth not onely speake by Men and Women, but to Men and Women. I say, voyces from the Devil not from God ; because the word, *Isa. 8. 20. Heb. 1. 1. 2 Pet. 1. 19.* and every where commands

us to hearken to the voyce of the written Word. And to turne away from the certaine word, to uncertaine voyces, what and whence they are, must needs be from the Devil. As Papists giving a Stone, or Wooden Crosse the right hand as they goe or ride by, some also putting off their Hats, in so doing are guided by Diabolicall superstition; that Crosse being not appointed a *Medium cultus*. (Compare *Exod.* 32. 5. *1 Cor.* 10. 7.) So these pretended Protestants that doe (as I may say in a Figure) give the right hand to voyces, I know not what nor whence, leaving the *Word of God* as a surer and more effectuall divine instituted meanes of salvation, then a *voyce from Heaven* (*2 Pet.* 1. 19. *Gal.* 1. 8, 9. *Luke* 16. 10.) doe herein follow Diabolicall lyes.

For it is a maine artifice of the Devil, by severall fine pretences, and degrees, to bring people off from the Word of God. And what follows, these polluted times doe interpret. Being got loose from the divine rule of the Word that did tye their consciences (most righteously and holily, *Psal.* 19.) from impieties, they breake out into Whoredomes and blasphemies; the first to please the filthy flesh; and the second to stupefie conscience, that they might never awake more unto repentance.

But in the behalfe of these Diabolicall and
superstitious

superstitious Divinations and Predictions, some things are objected by the favourers of them.

As first, That they have been most anciently observed and heeded by men of strong natural abilities, as appears by *Cicero in his Tracts of Divination*: and the *Roman Historians*, and *Poets*; and diverse *Greek Antiquities*, of all which we have had some touches afore.

Ans^r, The Devil that old Deceiver (saith the Scripture) was from the beginning, and the Devil was a deceiver from the beginning, even from our first Parents downward: And from that, the Apostle (2 *Cor. II.*) warnes the *Corinthians* to take heed of *Him*. And those that most anciently learned these Doctrines and deceits of the Devil, were Heathens, that had not the Word of God; which we have heard, is flatly against them, which must fully satisfie Christians: and it will be their greater sin, that having the rule, forsake the rule, and transgresse against the rule.

Secondly, They object that it is sayd, *Gen. 44. 5, 15.* *Joseph could Divine by his Cup.* And it is sayd by Christ, *Luke 12. 54, 55.* *When you see a Cloude rising out of the West, straightway yee say there commeth a shewre, and so it is. And when yee see the South winde blow, there will be heat, and it commeth to passe.*

Ans^r, First, To that of *Joseph*: First, That
that

that might be spoken according to the common opinion of the people, that *Joseph* could divine in such a way (as *Cicero* saith, *Loquendum est ut vulgus, sentiendum ut sapientes*: We must speake as the common people, but thinke as wise men.)

Secondly, This kinde of language might be used of purpose onely to conceale *Joseph* from being thought by his Brethren to be any other then an *Agyptian*.

Thirdly, That by the taking away of the Cup (often used) not by the Cup it selfe, *Joseph* would finde out (missing it) as by a plaine experiment, what manner of persons they were with whom it should be found, by them to be taken away.

And in particular, by this seeming guilt and suspition of his Brethren, he should have occasion to stay his Brethren (to have further conference with them) and to try their affections to his Brother by Father and Mother, namely *Benjamin*, in whose Sack the Cup was found.

Secondly, To the words of Christ wee say, that from naturall necessary causes, to naturall events, we learne by experience a certaine natural prediction: As *Solomon* saith, *The North winde driveth away raine*, *Prov. 25. 23.* And we usually finde, that the South winde brings raine to us: And wee know when Birds wash themselves

themselves it is likely to raine, with many the like instances. But by naturall, or artificial contingencies, to foretell casuall, and arbitrary events and things mostly depending upon the spontaneous will of man, is not possible, but by Diabolical assistance. Of the former sort of causes, and their events; namely, of the natural, true natural reasons may be given; but of the latter, namely, the arbitrary and casuall, no just reason can be given.

Thirdly, To both, namely, that of *Joseph* and of *Christ*, we answer, That whatsoever things doe truly predict events, must so predict, either by a gift of *Creation*, stamping into them an instinct; as the comming of *Swallowes*, and other sleeping Birds shew Summer is come, &c. or else by divine Ordinance of God by positive institution; as the *Rainbow* signifies the World shall not be drowned, although the Raine be never so great. But the *flying and crying of Birds*, or *Josephs Cup*, or any other of the things afore-named, have no faculty by either of those ways we now mentioned, to predict; and therefore conjectures by them are taught by the Devil.

3. *Object*. But accordingly things doe come to passe.

Answer. Sometimes they doe, as a just judgement of God to suffer them to be deluded, who contrary to the Word give heed and credit to
F them,

them. And sometimes they doe not come to passe, and especially not to them that according to the Word, doe despise them; that it may appeare to them that will see, that God overrules all, Devil and all.

I knew a young man diverse yeares since, that sayd going over such a stile, he thought hee heard a voyce saying to him, In such a yeare of the Lord thou shalt dye, and he related it as a very serious thing: But (that I may speake a little to voyces also) it came not to passe. The Devil and his phantasie were deceived. And though the dreaming Fantasticks of these times, forme in their braines an hearing of voyces, as some divine *revelation*, they are herein deceived, because Revelations were given to them that stuck mightily to the Word of God, and were holy in practice; and to the end (as their Revelations did expresse) to enlarge and unfold the minde of God in his Word, and to promote holinesse of conversation, and put men on to walke in that way. But the *Revelationists* of these erring times recede from all these foure qualifications, and therefore not to be regarded in their pretended Revelations.

And for that *voyce* of which the Lord speakes by the Prophet, *Isa. 30. 21. And thine eares shall heare a word (or voyce) behinde thee, saying, This is the way walke yee in it:* that voyce imports

imports onely an impression on the heart by the spirit of that Word that formerly had beene Preached to it, inclining a man to walke according to it, which is farr different both in the originall, matter, and end of the *Revelationaries* pretended voyces.

CHAP. VII.

Of Divination called Aruspicie, and Sortilegie.

THESE two we have put together, because joyned together in Scripture, and sometimes in use, *Ezek. 21. 21, 22. The King of Babylon stood at the parting of the way, at the head of the two wayes to use divination; he made his Arrows BRIGHT* (Hebrew קִלְקַל hee SHOTT, or SHOOKE them) *he consulted with Images, hee looked in the liver. At the right hand was the divination for Jerusalem, to appoint Captaines to open the mouth in the slaughter, &c. Should seeme by this Text that the World hath beene anciently addicted to these superstitious divinations, by Aruspicie, or Extispicie (so called, Ab exta inspiciendo, from looking into the Intrals of Beasts, Cic. de Divinat.) and by Sortilegie, that is, Lottery. And that the King of*

Babylon being to goe to Warr did by *Aruspicie*, and *Sortilegie* divine whether he should goe against *Rabbath* of the *Ammonites* to Warr ; or against *Ierusalem* of the *Jewes*, *Vers. 20.*) Some (as *Vatablus*) render קלקל as tis in our English, *Polivit sagittas*, he made bright his Darts or Arrows ; that is, the Iron of them, that it might shine ; and so therein the Diviners might see which way He (the King of *Babylon*) was to goe in his warlike expedition. For the superstitious World hath also used (as *R. David*, *R. Solomon*, *Vatablus*, *Alapide*, &c. tell us) this divination ; namely that they call *Catoptromantique* ; that is, Divination by *Looking-glasses*, or *Mirrors*, after this manner ; the Diviners in the glittering and shining of the points of *Speares*, *Swords*, &c. or in the shining of the *Nayle* of the *Thumb*, or in some *Chrystall*, or, &c. did (by rules learned from the *Devill*) see things past, or foresee what should come to passe.

But this is not so natural a signification of the Hebrew קלקל nor the Divination that the King here used.

Learned *Schindler* makes קלקל a root, an absolute word of it selfe, rendering it according to the *Chaldee* use of the word, *Projecit*, to throw forth, or fling out. According to the *Arabian* use, *Concussit*, to shake together. But with all the same *Schindler*, as also *Buxtorfe*, *Pagnin*,
Mercer,

Mercer, and *Arias*, referr קלקל to the roote קלל which signifies *Levis fuit velox fuit*, He or it was light, or swift, &c. And in the Conjugation *Piel*, by doubling of the first radicall קלקל signifieth, He made to fly swiftly, or shot. The *Chaldee Targum* renders it קשת בנרריא He shot his Arrowes out of a Bow. The *Syriack*, He cast, or hurled, or shot his Arrow. The *Arabick*, by shooting his Arrow. The *Greek Septuagint* render it, τὸ ἀναβράσαι ῥάβδον, that hee might make the Rodd to issue forth. Other *Greeks*, ῥίψαι βέλα, To shoot Arrowes; adding, ταυτη τῇ λεξει ἐχρήσατο καὶ ἑβραῖος, that is, *This reading the Hebrew also useth*. *Policron. Hieron*, his ancient Latine Translation reads it, *Commiscens sagittas*, mingling Arrowes together. By all that we have sayd, this in the general doth plainly appeare, that anciently there was a superstitious art of Divination by Darts, Rods, or Arrowes, for which the *Greeks* have a particular fit name; calling it, Βελομαντεια, or ῥαβδομαντεια, Dart, or Arrow-Magick; or Staffe, or Rod-Magick, or Divination. And not only in use among the *Chaldeans*, as appeares in this Text of *Ezek.* 21. 21. but was sinfully imitated by the *Jewes*, as *Hieron*, *Cyriel*, and *Theophilact* conclude from that of *Hos.* 4. 12. *My people aske counsell at their stocks* (Hebrew צעצעים in, or by their wood) and their staffe declareth unto them. The word

for Staffe both in the Hebrew and Greek signifies both a *Staffe* and *Rodd*, or *Wande*, or *Branch*.

Thus it is plaine in the generall, that anciently they did divine by Arrows, Darts, Staves, Rods; and the Word of God condemnes it, as an Heathenish invention, and sinfully imitated by the Jewes.

In particular, the manner was two wayes (as we have intimated it a little in the various significations of the words.)

First, By *mingling of Arrows*, after the several names were written upon them of the things concerning which the Lottery was to be made; putting those Arrowes up againe promiscuously into the Quiver, one blindfolded drawes one, and as it is written on the Arrow, so is the Divination concluded. For instance, The King of *Babylon* in this 21. of *Ezek. Vers. 21.* would divine whether hee should goe to Warre against *Kabbath* of the *Ammonites*, or against *Jerusalem* of the *Jewes*. These two names are written upon two Arrowes, which put up, and drawne againe, in manner aforesayd, the first that came, determined whither hee should goe to Warre. And should seeme by the intent of this 21. of *Ezekiel*, God willing to punish *Jerusalem*, he permitted that their Lott should fall upon it. So *Hieron.*

Secondly,

Secondly, By Staves, Rods, Darts, Arrowes, throwne, darted, or shot up into the Ayre; and whitherward they tended in their returne and fall, thither the divination (as they conceived) directed them. Of this, &c. *Chald. Polichron. Calius Rhodoginus. l. 7. Antiq. lect. 29.*

And this is the most likelyest way of divination that the King of *Babylon* used at this time, in this 21. of *Ezekiel*. That balancing two or three Arrowes bolt up right (as we say) or shooting them upright into the Ayre, according as they fell, as, if they fell (in their returne) towards *Jerusalem*, it was a certaine judgement by Divination, that he was to make his expedition against *Jerusalem*.

So *Rabbi Joseph Kimchi*, *fecit sagittas, ac "volare fecit in aere, ut videret in quam partem caderent; Et si caderent ad latus filiorum "Hammon, iret illuc; sin ad latus filiorum, &c.* And so the Chaldee Targum afore נשק &c. *Hee shot out of a Bow his Arrowes, &c.* And reason tels us that to this superstition the King of *Babylon* would rather incline, at this time (as *Alap*. conceives.) He would not now divine by Books, or other meanes, but by *Arrows*, with which he was to fight the Battell hee intended. And his shooting of them up to Heaven was a faire semblance of asking counsel of God. As *Gregory Nazianzen* expounds *Abaris* the

Scythian his shooting of an Arrow from some part of *Greece* into part of *Scythia*, to signifie a minde contemplating his eternall Countrey in Heaven.

All this while we have considered but the first clause of this 21. of *Ezekiel*, *Vers. 21. Viz.* the meaning of the King of *Babylons* use of Arrowes in Divination, in a way of *Lottery*.

Next, tis sayd, he *Consulted with Images, or Idols*, that is, with *Bel, Nebo*, and other his Idols.

Thirdly, Hee *looked into the Liver*: Here is his *Aruspicie*, or *Extispicie*, looking into the *Extā*, the *entrals* of Beasts, killed in Sacrifice, after their Heathenish manner. Properly the *heart* and *lungs* were called *Extā ab Extando*, because they are placed in the upper part within a man; as also the *Spleen*, the *Liver*, and the *Stomack*, were called *Extā*, because they were placed above the rest of the Bowells and Inwards.

The Heathens did divine by considering in the Sacrifice the *Heart*, the *Liver*, and the *Stomack*, &c.

It followes in this 21. of *Ezekiel*, *At the right hand was the Divination for Jerusalem* (Hebrew כִּימִינָה &c. *In, or at his right hand was the divination of Jerusalem*) to appoint Captaines to open the mouth in the slaughter: that is, By his *Aruspicie*,

Auspicie, Imagery, and Lotterie, he concluded a certaine divination that hee must goe against *Jerusalem*, and there open his mouth, exhorting his Captaines and Souldiers to open the mouth of the Sword (as the Scripture phrase is, the mouth of the Sword, to signifie the edge of the Sword) to destroy the Jewes.

Having heard the Scriptures concerning *A-ruspicie* and *Sortilegie*, that we may the better understand the sinful manifold superstitions of them, let us heare what Histories, Antiquities, and Customes can produce concerning the unlawful manner and usages of them.

First, Of *A-ruspicie*, or *Extispicie*, the manner in breife was this. The Soothsayer observed some things before he killed the Beast; some things in the entrals of him being killed; some things after, when to be offered up by fire. First, Before his killing the Beast, whether the Beast came willingly without drawing, whether hee received the stroke without bellowing, and whether he dyed without struggling, and with one blow onely, all which were good signes: And whether no unlucky signes were seene or heard whiles they were sacrificing. Secondly, When the Beast was ript up, he observed whether the Bowels were not of an unnatural colour, or were not Exsiccat, impostumated, or ulcerous, which were ill signes: He divided the
Bowels

Bowels into two parts, the one was called *Pars familiaris*, from which the Diviner foretold what should befall their owne party; the other was called *Pars hostilis*, from whence hee foretold what should befall their Enemies. Thirdly, After, when the Sacrifice was to be burned, it was diligently observed, whether the flame of the fire was smoakey, whether the smoak rolled and tumbled in the ayre, whether of any continuence or no: For all these were unlucky signes, as the contrary lucky (as they spake.) Those that observed these tokens of the smoake had a peculiar name, *Capnomantes*, that is, *Smoak-diviners*. All this superstition came to the *Romans* (as the story goes) from the *Hetrusci*: They had it from a young youth called *Tages*, and he from the Devil. Of these things many touches in *Senec. Trag.* and *Ovid. Metam.* And more in *Cic. de divinat.*

Secondly, For *Sortilegie*, Divination by Lots. A Lottery, or deciding by Lot in the general is thus described.

A casual event purposely applyed to the decyding of some doubt: The *genus*, or generall in this description is, *some casuall event*. And therefore *Aquinas, &c.* speak too widely, when they say it is, *Cum aliquid fit, or aliquid agitur ex cuius eventu considerato, aliquid occultum innotescat*: A doing of any thing, or any thing
is

is done by which, being considered, a hidden thing may be discovered. For a man may leave Money up and downe in the House, to try a suspected Servant, and thereby discovers the honesty, or dishonesty of such a one; yet this is no Lot.

The *specificall difference* to make casuall events to be *Lots*, is taken from the *intent and use of a man*, applying casual events according to his *disposall*, to that *purpose of deciding and determining of some doubt*; *Viz.* Either some doubtfull act to be done, as yet in suspence; or some hidden truth to be discovered in things already done, or suspected to be done. And therefore for a man to meet some notable person or thing unexpectedly in the way, intending other businesse, and a thousand such casualties incident to a man all his life long, is no Lottery or Lott at all.

Now because some Lottery, or casting of a Lot is lawful; therefore to distinguish the bad we are to speake of, from the good; wee must distinguish of the *kinds* of Lotts, and that from the *Originall* of them, which is more proper to the case of conscience in hand, what Lotts are lawfull, and what unlawful. According to the *Originall*, there are three sorts.

First, Such as are *Divine*; namely, have pre-script from the Word of God.

Secondly,

Secondly, *Vaine* sporting and foolish, invented by the idle braines of men.

Thirdly, *Diabolicall* for Divinations, hatcht by the traditions of the Devil.

Of the first sort the Scripture makes mention of the allowable use of these sorts of Lots.

First, Of Lots in *sacred* things that cannot otherwise be well determined: As to distinguish which of the two Goates should be the *scape Goat*, the other to be sacrificed, *Levit.* 16. 8. And the Brethren choosing two, it was determined by a Lot, which of them should be an *Apostle* in the room of *Judas*, *Acts* 1.

Secondly, Of Lots in *morall* things; as to finde out by Lot who is guilty in a multitude, of some eminent transgression, that hath caused a great affliction on the rest: As in finding out *Achan*, *Ioshua* 7. *Jonah*, *Chap.* 1. And the Lord did so approve of Lots in this kinde, that hee was with them in casting Lots, *1 Sam.* 14. to finde out who had eaten of the Honey contrary to *Sauls* adjuration; though it appeares by the event, that Gods intent was rather to shew *Saul* his sin in his rash adjuration, then to shew *Jonathan* his sin in eating of the Honey, being ignorant of his Fathers Oath.

Thirdly, Of Lots in *politicall* and *civill* things, as to *divide estates*, Goods, Lands, &c. into portions, who shal have which part, *Josh.* 14. Likewise

wise to choose Magistrates : So *Saul* was chosen King, 1 *Sam.* 10. by Lots.

The Scriptures, together with the thing or matter, shewes us the manner how wee should use Lots in the like cases.

First, That it must be in case of necessity, that things cannot so satisfactorily otherwise be determined.

Secondly, That Lots should be looked on as an Ordinance of God, in which God hath a special hand in the determination by them.

Thirdly, That therefore men should in the use of them, look up to God in Faith and Prayer, either solempne or secret ejaculatory, to afford his special guidance in the thing.

These three conditions are hinted in these Scriptures, *Prov.* 18. 18. *The Lot causeth contentions to cease, &c.* *Prov.* 16. 33. *The Lot is cast into the Lapp, but the whole disposing thereof is of the Lord :* And therefore, *Acts* 1. They prayed over the Lot.

That which hath been sayd of divine Lotts, being particularly and thoroughly weighed, doth easily overthrow such Lots as are vaine, lusory, unnecessary, and contentious, and causing, or accompanying much iniquity ; As in Tables, Cards, Dice, &c.

For Diabolicall Lots, Lots of Divinations, to foretell future arbitrary events, &c. they doe not

not onely want that aforesayd which concurs to *divine* Lots; or onely have that evill in them that is in *lawful* unnecessary Lots (against which the godly learned Fathers and Ancients have abundantly inveighed) but there is this superadded, The direction and assistance of the Devill in them; there being nothing from God, or nature to predict by such kinde of things: The very Name hath no good Omen in it. For we all agree that *Sorcery* signifies a Diabolical Art; and on the other side, no man can deny, but that *Sorcery* is derived, a *sortibus* from Lots, which (saith *Minsh.*) "men used that wrought by the help of the Devil.

And that this Divination by Lots was common among the Heathen, and in their Diabolical way, is commonly confessed in their owne Writings; as wee might abound with instances, *Pyndar. Pyth. od. 1.* *Μάντις ὀρνιθεῶσι καὶ κλήροισι, &c.* The Diviner by Birds, and Lots, &c. Upon which the Schooliafts say, *Ἐισθασι δὲ διὰ κλήρον μαντιτεύσασθαι, &c.* i. e. They were wont to divine by Lots, *Valer. Max. l. 1. c. 1.* *Cum inquirendum; extis vel sortibus. Cum solemnī ritu peragendum; sacrificio, i. e.* "When any thing was to be enquired, "it was to be done by intrals of Beasts, or by "Lots, &c. And of these Heathenish Lots, *Cic.* in his Books *de Divinatione*, speakes abundantly, mentioning *Palestine* Lots, *Dodonean* Lots. And

Suet.

Suet. mentions *Antiatine* Lots, *Aponian* Lots. And their Oracles were (as *Gloss.* affirms) *καῖνες*, *sortes*, Lots. And *Festus* saith, *Sors a Deis responsum significat*. And *Ovid* in his *Metamorphosis*, *Placuit, Caleste precari Numen et auxilium per sacras querere sortes. Mota Dea est, sortemque dedit. Sofforat, Dicta per carmina sortes*. From these Lots, saith *Varro*, and others, were Wizards or Soothsayers called *Sortilegi*, *sortiarj*. Sorcerers; which name we still give to Witcheries of all kinds.

And besides all this, the manner of Lots, as casting of a Dye, opening of a Booke, with names and predictions in it, with a thousand more strange devices to that end (if I would spend time to name them) doe smel of the Devils Claw, I meane, they are suitable to Diabolical inventions. And therefore this *sorcery*, that is, *Divination by Lots* (otherwise then is allowed in the Word of God, as aforesayd) is forbidden, as one kinde of those Diabolical Arts, *Deut.* 18. 10, 11. Though I confesse some learned draw the prohibition from one word, others from another used in that place. The *Syriack* renders the second of those Diabolicall Artists, which our new Translation renders, *An observer of times*: I say the *Syriack* renders it, A Sorcerer, that is, *Sortilegus*, a Lot-sorcerer, or Lot-Diviner. Other learned men also say, that
this

this kinde of *forcery* by *Lots* is included in the same word. But most certainly in as much as Lot-forcery was usually adjoynd to most of the Diabolicall Arts, as before we have intimated in part ; so it is forbidden throughout this Text, as the Appendix to the principall. And further in this also appeareth the Diabolicsnesse of this *Sorcery*, or *sortilegie* ; that God never giving to such things an instinct to predict future things, yet notwithstanding men casting such Lots, doe put a confidence in them, that they will certainly divine future things to them. And therefore Master *Perkins* affirmeth, that
 “ as men doe put a confidence in these things, or
 “ else cannot attaine to any foreknowledge by
 “ them, so therein explicitly, or implicitly they
 “ had confederacy with the Devil.

Now for a brieve parallel of these times with these ancient practises.

First, It is evident that it is common with Diabolicall Artists, to use *Cataptromancy*, to divine by *Looking-glasses*, therein shewing to their enquiring Clyents the shape of persons and things which they would know.

Secondly, For *ῥαβδομαντία*, *Rabdomancy*, divination by a *Staffe*, this also hath been practised, *Viz.* to set up a Staffe bolt up right, and which way it fals, thitherward for the owner to goe, as directed by a speciall prediction.

Thirdly,

Thirdly, For *Extispicie*, or *Aruspicie*, it cannot be so much followed in these dayes wherein all Sacrifices are exploded ; but I suspect there is too much of this Art in the mindes of men in these dayes, whiles they so much observe the birth of Monsters, either of mankinde, or beasts. But such things heeded of late yeares, as ominous, have preceded onely the ruine of the freinds of that superstition ; so that those predictors have but prophesied ill to themselves.

Fourthly, Imagery Papists and Witches, doe much use. Of which afore.

Fifthly, For *Sorcery* properly so called, *Viz.* *Divination by Lotts* ; it is too much apparent how it abounds. For *lusory* Lots the *state* groans under the losse by them, to the ruine of many men and Families ; as the *Churches* lament under the sins by them. And for other Lots, by *Sieves*, *Bookes*, &c. they abound as Witchery, &c. abounds.

Was it not a strange thing that a man pretending to some godlinesse, and much learning, would cast Lots to know of what judgement and practise hee should be, in matter of Religion ? And when that was determined to him, by Lot, then he cast another Lot to know of what Society he should be, to manifest and practice that his judgement.

To conclude this Chapter ; let me tel you, It

is an ill signe when wee are more inquisitive to know *what shall be*, then to know *what wee are*, or to indeavour to *be what we ought to be*: And these times wil prompt this to you, that whiles men doe in a Diabolical way inquire after events, they neglect Gods meanes of salvation. And in particular, the *Word*; which is the true *Catop-tromantia* to know our selves by a *Glasse*, James 1. 23. The true *Imagery* to represent to us God and good by Christ, and him crucified, Rom. 8. 29. Heb. 1. 3. The true *Lottery*, Psalm. 16. 6. whiles men heed other things, they are apt to delude themselves with interpretations, that are not properly Analogical to the signes. As *Julian* the Apostate would conclude, that because his *Babylonian Horse* with his Trappings fel to the ground, therefore he should have dominion over *Babylon*. And *Cesar* stepping on the *Affrican* shore, and falling by the slipping of his foot, cryed out, clasping the Sands in his armes, *Teneo te Affrica, I possesse thee O Affrica*, though the standers by looked on it as an evil signe.

CHAP. VIII.

Of Necromancy, or the Black Art.

THE next way of unlawful Divination, is Necromancy, or (as tis commonly called) the *Black Art*, which is a divining by consultation with the Devil appearing unto the Diviners in the shape of one formerly dead. So the Witch of *Ender* raised up to *Saul* some shape of *Samuel*. This is forbidden, *Deut.* 18. 11. There shall not be found among thee a *Necromancer*, Hebrew רִשָּׁא אֶל הַמֵּתִים *i. e.* One that seeketh to the dead: Which in *Isa.* 8. 19. is prohibited under that notion of explanation. Should not a people seek to their God? Should they seek (so the words to be repeated) בְּעֵר הַחַיִּים for, in stead of the living אֶל הַמֵּתִים unto the dead? To the Law and the Testimony, if they speak not according to this rule, it is because there is no light in them. So that its justly called the *Black Art*; for there is no true light in them that use it. God is pleased to raise some from the dead extraordinarily, for that extraordinary, to confirme the call of them that he appointed the great Reformers of the Church; and to cause men to believe their Doctrine. As one by

Elijah, 1 *Kings* 17. *Elijah* was wonderfully to reclaime the Jewes from Idolatry, in the very next Chapter. Another by *Elisha*, 2 *Kings* 4. who was *Elijahs* second to confirme them in that Reformation. Againe, others were raised by Christ, and his Disciples, when by them the Christian Church was to be founded, and established, and Jewish Ceremonies to be abrogated. And lastly, all the Saints shal be raised (as we have proved in another Treatise of the glorious state on earth yet to come) when the Church is to be restored from all misery, to a kinde of happinesse on earth.

But for any to raise men, to answer private men, about private phantasies and enquiries; it is but a dreaming mistake. It is nothing else but the Devil himselfe, presenting the shape of some dead persons to the Diviner. For, as that appearance to the *Witch*, at *Endor*, foretold such things, and so certainly to *Saul*, as argued it was not a man raised from the dead (for then *Abraham* and *Jacob*, or *Israel*, are ignorant of us, *Isa.* 63. 16.) So sure enough, it was the Devil himselfe in that shape; not *Samuel*, or any other Saint. For,

First, They rest from their labours in blessednesse, *Revel.* 14. 13. Therefore not raised, or made to walke (as some phantasie) after the death.

Secondly

Secondly, God had afore denyed to answer *Saul* in any way, 1 *Sam.* 28. 6.

Thirdly, This shape suffered *Saul* to adore him with his face to the ground, 1 *Sam.* 28. 14. Which the Angel in *Revel.* 19. 10. Would not suffer *John* to doe; much lesse would departed Saints suffer it.

Fourthly, That shape, if it had been *Samuel*, would have as wel reproved *Saul* of that greatest sinne of going to *Witches* (contrary to the known Word of God) as of other lesser faults, *Vers.* 16, 17.

Indeed the Devil made him seem like *Samuel*, and made the Woman and *Saul* to think, and call him *Samuel*; and *Ecclesiasticus* (a peice of *Apocrypha*, as appeares by the Preface, craving pardon) saith, *Samuel* prophesied after his death, *Chap.* 46. *Vers.* 20. But the Scripture, and reason say the contrary, and forbiddeth any such way of knowledge, as we have heard.

For in this Art, there appeares these five great evils.

First, The Devils power (God permitting) to forme and represent the shape of any deceased person.

Secondly, The Devils will to be at the beck and command of the *Necromancer*, when he will act any such wicked delusion.

Thirdly, The Devils wit, that he can gather

out of circumstances, when God hath forsaken a man, and left him to Satan ; and what is the temper of men, what they will doe , and what wil probably follow. And if God hinder not, he wil foretel the ruine of men, or cause wicked men to doe as hee foretels, to come to their ruine.

Fourthly, The Devils *wickednesse*, that though he be an unspeakable proud spirit (witnesse the cause and manner of his fal, and his malice still against God) yet notwithstanding his mighty pride, he wil stoop to the meanest Man, or Woman, to be at their command, whereby he may cheat them and their clients of Salvation. This obedience of the Devil to *Necromancers*, is emphatically noted in that 1 Sam. 28. 7. by calling the Woman-*Witch* of *Endor* twice in that one Verse בעלת אוב *The Mistresse of the spirit*.

Fifthly, The Diabolical ground of all afore-sayd ; namely, *the Compact* between the *Devill* and the *Necromancer* ; else why or how could this be peculiar to such silly creatures, as the *Witch* at *Endor*? *Saul* was a King, had in his Dominions all sorts of Artists, and learned men ; yet not he, nor all they could thus raise up the Devil, but onely the Masters and Mistresses of spirits, in Covenant one with another.

From all inferr, first, That we beware of departings between God and us ; that we doe not depart

depart from him, to cause him to depart from us ; for from us begins the woe of departing. So in *Saul*, he went on in Rebellion against God ; therefore God departed from him. Beware first of departing in *Principles*, *Viz.* to depart from the *Word of God* : Thence is the Originall of our departing from God , 2 *Chron.* 39. 15, 16. *Prov.* 29. 1. No where else is it sayd, *there is no remedy* ; because to leave the *Word* is to leave the *remedy*. And this departing from the *Word* is the introduction to use Diabolical Arts. So the Prophet *Isaiah* intimates, *Isa.* 8. 19, 20. In putting those two together, *Mens seeking to the dead in stead of the living* ; and not going to the *Law and the Testimony* ; and so to *want light* ; marke it well. Secondly, Beware of departing from God in point of *obedience* ; beware of disobedience to God contrary to the Principle of the *Word*. *Saul* disobeying God, his sin is charged to be like *the sin of Witchcraft* : Because disobedience to God, is a service of the Devil, and is the introduction to encourage Satan to tempt them to his Diabolical Arts.

Secondly, Consider that if wee depart from God, and so cause him to depart from us, Satan will finde it out, and take the opportunity to tempt, as we see he did in the story of *Saul*.

Thirdly, That if Satan doth suggest, tempt, &c. let us resist, as *James* saith, that is firstly

and fully ; have no conference at all with him, which was *Eves* sin and fall. And therefore the *Apostle* warnes the *Corinthians* of it, 2 *Cor.* 11. 3.

CHAP. IX.

Of Oneirologie , Oneiromancy, Somnispicine , or Divination by dreames.

THat there is such an unlawful Art, is evident by the Scriptures forbidding it, *Deut.* 13. 1. &c. *If there arise among you a Prophet , or dreamer of dreames ; and giveth thee a signe, or a wonder, and it come to passe, &c. thou shalt not hearken to them ; for the Lord your God proveth you. And the Prophet, or dreamer shall be put to death, &c. Jer.* 23. 25. &c. *I have heard what the Prophets sayd, that prophesie lyes in my name, saying, I have dreamed a dreame, &c.* By which places it appeares, that that we cal *Divination by dreames* , the Scripture calls *Prophefying by dreames* , condemning it as unlawful.

That we may be cleer in the thing, note that there are foure sorts of dreames. First, *Divine*. Secondly, *Naturall*. Thirdly, *Humane*. Fourthly, *Diabolicall*.

The first must needs be lawfull and pre-significative,

cative. The second and third *may be lawfull*: Namely, lawfull as to the *essence* of dreaming; as thinking and speaking according to the actings of reason; and they may be somehow *significative*.

But the fourth *cannot* be either *lawfull*, or *pre-significative*, or *significative*, unlesse it be to shew that which may be seen without a dreame, *Viz.* that such a man is much under the power of the Devil.

Divine dreames are either *immediately* presented to a mans *understanding* by the *spirit of God*, *Numb.* 12. 6. *Job* 33. 15. Or *mediately* by an *Angel* presented to the *phantasie*, and by the *phantasmes* thereof conveyed to the *understanding*, *Matth.* 1. 20. *Matth.* 2. 13. For as the Devil being a most intelligent and subtile spirit, can (as we know by sad experience) inject into our phantasies, both waking and sleeping, such evil things, and make our minds receive them thence and thinke upon them, which not onely our *grace*, but our very *reason* abhorrs; so much more a good Angel deputed by God to that end, can good things. Now for these extraordinary divine dreames.

First, It is most probable that they are ceased. *Keckerman*, a godly and most learned man, both in Divinity and Philosophy, hath these words in his natural Philosophy, *Syst. Phis.* l. 3. Cap. 29.

Cum

Cum somnia, &c. i.e. "Seeing that Diabolical dreames may impose themselves upon men, as if they were divine; therefore they are to be judged and discerned, or discriminated by these two rules. First, That after the light of the Gospel is manifested, God doth no more act by dreames. Secondly, Whatsoever dreame is conjoyned with the danger of some sinne or superstition, albeit it may seeme divine, yet it is a Diabolical dreame.

You see how his judgement is, that divine dreames are ceased to Christians: And it seemes so to me, because 1 Cor. 13. 8. tis sayd, *Prophecies shall faile*: Greek, be done away. *Tongues cease*. And *knowledge done away, i.e.* Knowledge of Mysteries of Revelations, *Vers. 2.* Now we see the *gift of tongues gone*; and the *interpretation of Mysteries*; and so in like manner *Prophecies*. Therefore in opposition to all former wayes of manifestation, the Apostle, *Heb. 1. 1.* puts an emphasis on Christ speaking, *God speaks to us in these last dayes by his Son*. Christ by his Apostles to be the last extraordinary speaking, til Christ come againe.

Secondly, It is evident that the divine Prophetical dreames of them mentioned in the Scripture are farr different from divinatory or divining dreames which this evil Age runs after.

First difference: Those truely divine dreames
concerned

concerned the great affaires of God, were of high concernment to his Church : As first, of the comming of Christ, *Matth.* 1. 20.

Secondly, The alterations of States and Kingdomes, that have opposed the Church : As that of *Nebuchadnezzar*, *Dan.* 2. He had the Shel of the dreame, but *Daniel* the Kernel.

Thirdly, The preservation of the Church, as that dreame whereof *Pharoah* had the Shel the type, but *Joseph* the Kernel, *Gen.* 41.

Fourthly, Or to bring his Saints into request for interpretation of dreames, as an introduction to some great designe ; therefore God put dreames into carnal men, that his Saints might interpret them, and be advanced for the good of the Church : So *Gen.* 40. in the Story of the *Butler* and *Baker* : And so in part to that end was *Nebuchadnezzars* dreame.

5. To pull down Antichrist, *Dan.* 7. *Dan.* 11. 12.

Second Difference : Divine dreames were alwayes very evident in the thing : The type was plaine to signifie what it meant ; as *Jacobs Ladder*, &c. to signifie Gods presence should be with him. Or the type was doubled in application to the person : As *Gen.* 37. *Your Sheaves did obeysance to mine. The Sun and Moone, and eleven starrs made obeysance to me.* Or else there was a plaine interpretation given to him that dreamed, as to *Daniel*, *Chap.* 7. or to others,

thers, as to *Daniel* of *Nebuchadnezzars* dreame, to *Ioseph* of *Pharoahs* dreame, or to both. As to *Ioseph*, and to his Parents and Brethren, who all understood the meaning; or the type was plaine and doubled, and an interpretation too was given; as of that of *Pharoahs* eares of *Corn*, and the *Kine*.

God either made impressions of assurance on good mens heatts that dreamed, what was the meaning; or God sent his *Angels* to expound to them, as to *Daniel*; or else exceedingly enlightened the Saints by his spirit, to interpret the dreames of others: As they sayd of *Ioseph* interpreting of dreames, that *he was full of the spirit of God*, *Gen. 41. 38.*

Third Difference: Divine dreames are agreeable to the revealed will of God. They doe not contrary it, but Comment and enlarge upon it. See all along the Bible, the dreames that come after, enlarge upon the truth revealed afore.

Fourthly, Divine dreames alwayes tend to promote truth, holinesse, godlinesse, edification, and the glory of God by these. We heard what *Keckerman* sayd afore; to which we add what he adds, *Whatsoever dreames tend to superstition, and not to the glory of God, are Diabolicall.*

So that dreames are not to be judged but by all these jointly; not by the *subject at all*, for bad men as well as good men have dreamed

true divine dreames : Nor by the *object onely* ; because some things may be lawful in all dreams, but by the *weightinesse of matter* ; by the *cleer-nesse of the manner* ; by their *agreeablenesse to the Word*, and their *end to promote godlinesse*, and Gods glory.

But we have no such dreames of future things in these dayes ; and therefore we are not to pretend a justifiable Divination by dreames. If we by heavenly mindednesse, and by helpe of the spirit of God, dreame of the future judgement, eternall blisse, the ruine of the Churches enemies, or any thing else knowne to us by the Word of God ; these are dreames of Prophecies, not propheticall dreames ; or meditationall not divinatory dreames.

And if we have no propheticall divine dreams which proceed from God, and carry our mindes towards God according to his Word, we have no sort of divinatory dreames left us, but such as we are to speak against, as to the matter of divination and foretelling by them ; accordingly as God (we heard afore) speaks against them in his Word.

Secondly, Therefore wee come to *Naturall dreames*, which arise from meer naturall causes, as either from the predominant qualities of a mans complexion in health, or from the superabounding humour of his body in his sicknesse,
or

or inclination to sicknesse. Tis true that a man that is not an Idiot hath many notions of divine and humane things in his head, whereon to enlarge in his naturall dreames, and to add, compound, and divide, and make up the whole phantastic; but the rise and spring from whence these naturall dreames proceed, are the predominant qualities and overflowing humours of the body; so that according to them is the complexion and System of the dreame. As from the predominancy of blood in the *sanguine complexion* proceed dreames of cheerful colours, things, actions, as of red and damask Roses and flowers, purple saffron flowers, &c. of musick, banquets, dauncings, leapings, laughings, jestings, &c.

From the predominancy of *Flegme* in the flegmatick complexion, proceed dreames of waters, navigation; swimming, fishing, bathes, raines, snowes, lakes, rivers, drownings; as also of weight hindring ones going, which is by reason of Flegme-oppressing and slugging the stomach and body.

From the predominancy of *Coller*, like unto the *yellow* colour, and fretfull temper thereof, proceed dreames of yellow things, as also of brawlings, fightings, battels, burnings; and sutable to the speedy fury of this temper, of flying.

From *Melancholly* predominant, sutable to the black colour, and earthy, cold, and heavy temper thereof,

thereof, proceed dreames of black smoakes, and vapours, of darknesse, of night, of death, of obscure solitary places, of ruines of old buildings, of Hell, of the Devil, of strangling, of cutting off of the head, &c. Therefore these dreames signifie a mans naturall temper, or sickly distemper, but doe not presignifie any thing.

3. *Humane* dreams. Some Philosophers cal them *Animall* dreames: It may be the reason is, because these kinde of dreames being such as are formed in the night out of such images and imaginations which the phantasie had conceived in the day time; the Images and representations of the actions and things we had to doe with in the day being newly impressed upon the *animall spirits*, and inhering there more tenaciously, doe lye in those *animall spirits*, as in a storehouse, ready for the operation of the phantasie to renew them and digest them into dreames. But because Beasts have phantasies, and we see that Doggs doe dreame, and that mens dreames have some notions of rationality in them; therefore deservedly I call these dreames *Humane* dreams. Of these the Scripture speakes, *Eccles. 5. 3. A dreame commeth through the multitude of businesse.* And we finde it true by many experiences, that all men as they use different Arts or wayes, dream differently; which *Claudian* the Poet limbs out to the life; thus,

Omnia

*Omnia qua sensu voluntur vota diurno,
 Pectore sopito reddit amica quies.
 Venator defessa thoro cum membra reponit,
 Mens tamen adsylvas, & sua lustra redit.
 Judicibus lites, auriga, somnia currus.
 Vanaque nocturnis meta cavetur equis.
 Me quoque Musarum studium, sub nocte silenti
 Artibus assiduus sollicitare solet.*

Which in summe briefly is this ; “ What sen-
 “ sible notions we revolve in the day , returne
 “ in the sleep of night. The wearyed *Hunter*
 “ reposed to sleep, hath his minde upon Woods
 “ and Denns of wilde Beasts ; Judges dreame
 “ of Controversies ; *Waggoners* , or *Coachmen*,
 “ of Waggon or Coaches, and their chary run-
 “ ning with their Horses, their Stages. And *Mee*
 “ (saith *Claudian*) the *study of the Muses* so-
 “ licite me in the sleep of night, with their daily
 “ arts.

Therefore these dreames doe rather *post-signi-*
fie then *presignifie* ; they doe after signifie what
 we have been doing, or at most *signifie* what is
 the habit of our mindes ; as *Aristotle* saith, the
just man dreames of justice ; as experience will
 tell a man habituated to a particular vice, that
 he will dreame of the acting that vice. But they
 do not presignifie what men shall doe more then
 the

the disposition and habit in their mindes wil tel them in the day time, if acquainted with their owne hearts ; what they are likely to doe if they strive not against it ; much lesse doe they presignifie what shall befall them, more then what naturally attends the acting of those habits.

Ob. Wee finde by experience that oftentimes what we dreame doth punctually come to passe.

Answ. But dreames as dreames (which is the pin of the question) doe not presignifie : Many things may come to passe according to our dreames which are not foretold us by vertue of our dreames : For,

First, Some events are meerly contingent and accidentall as to our dreames ; so much *Keckerman* and the great Philosopher *Aristotle* confesse, *Quaedam somnia sunt ^{inconsequenter} non significativa sed fortuita* : As suppose a man in his second sleep should dreame it would be day by and by. This dawning of the day by and by after his dreame, though *necessary* to the revolution of the Heavens, was meerly *contingent* to the dreame : It was by hap that the dreame preceded, and so the dawning followed it. An hundred instances of the like nature may be given, but that we much endeavour brevity.

Secondly, Some day-notions of the phantasie are passionate, moving much hope, or feare, at least upon some probabilities. According to these

H

deeper

deeper impressions, a man more pronely and distinctly dreams. Tis true, those probable things come to passe, but not as foretold by our dreams, but rather by our waking probable feares, and hopes that such things would come to passe. As to dreame upon probable conjecture, that we shall heare of the death of such a deare Freind, whose death wee feared with our waking thoughts, because we have not according to the former wont heard of them in such a space of time, or, &c. and accordingly, soon after, we heare he is dead.

Thirdly, There is a natural and rational dependance between causes and effects, and between signes and things, necessarily connexed in nature. Hereupon in our day meditations we foresee such a thing, and in our night sleep we dreame the same; and the thing comes to passe. Twas just waking reason predicted this; not vaine dreames by night: As the shining of light at the dawning rather foreshews the Sunne is about to rise, then a body standing open to the East foreshewes it by casting a shadow towards the West; our dreames by night are but a shadow in comparison of our waking reason.

Fourthly, Many heeding dreames rather out of a sinfull superstition, then for any just cause give up themselves with a kinde of confidence and subjection, that so it shall be, and it must be

so with them, and can be no otherwise then according to their dreames ; and hereby tempt themselves to doe that which they dreamed. So that it comes to passe because they will doe it ; not predicted it will come to passe because they dreamed it : Just as some melancholly persons doe many strange things onely because they had a strange phantasie they must doe it, they should not avoyd it, but must needs doe it ; though the necessity was nothing in the dependance of things, or of themselves with those things ; but onely in the swimming imagination of their own braine.

Fifthly, Satan doth oft tempt the sonnes of men to doe according to the dreames of dream-regarders ; that so he may bring his Diabolical dreames by this introduction into credit ; of which we shall speake by and by : So that in this artifice the dreames of men predict nothing, but onely Satan by permission, effects an event futable to the dreame. Just as one should be talking of his adversary, that he dreamed his adversary gave him a blow on the eare, and an ill neighbour hearing this discourse should goe forth and perswade that adversary when hee meets that dreamer, to give him a blow on the eare, and he doth it, but had not done it but by perswasion of that ill neighbour. Now doth it at all follow that there was any prediction in

this dreame : Just so is it in the Devils tempti-
 and effectings according to mens dreames. And
 this may be as well in other men, and their af-
 faires, of which another man dreames, as well
 in the man and his owne affaires who dreame
 that dreame.

Sixthly, God in just judgement on dreame-
 heeders, doth permit, and by his providence
 give way that their dreams should be somewhat
 fulfilled ; so that these things come to passe, not
 according to a vertue of prediction in dreames,
 but by the just judgement of God, because men
 afore they sleep, doe not pray against sinfull
 dreames ; and after sleep doe not slight their
 dreames, but credit them and confide in them,
 2 *Thes.* 2. 10, 11, 12.

Thus of the third sort of dreames, which we
 call *Humane* dreames. Fourthly, wee come to
Diabolicall dreames. That the Devil can be the
 maine cause of dreames, which we call *Diaboli-*
cal, is apparent, in that,

First, He hath been such a cause of dreames,
 as we shal shew by and by ; therefore he can be
 so still, his wit and wickednesse not ceasing ; and
 these times not better in reformation of man-
 ners but rather worse.

Secondly, He can suggest, as appeares by wo-
 ful experience, evill thoughts to us when we are
 awaking, different from the many objects and
 things

things that then our senses, and thoughts are
 cūwne after; therefore much more to us, when
 the operation of the senses cease.

Thirdly, If he could *represent* evill dictates
 before the minde of Christ, *Matth. 4.* He can
 direct them into us.

Fourthly, That Devill that can present the
 shape of a dead man to living *Saul*, can repre-
 sent other Images and imaginations of things.

Fifthly, Good Angels have caused good
 dreames, *Matth. 1. Matth. 2.* Therefore pro-
 portionably, and by the rule of contraries, badd
 Angels can cause badd dreames.

*Quest. How may wee know any of these Dia-
 bolicall dreames, seeing evill dreames may arise
 from inward corruption.*

Ans. First, by the contraries to the notes
 of divine Prophetical dreames; as when dreams
 seem never so good in the matter of them, yet
 they are darke and confused in the digest; and
 are of personal slight things, and doe not pro-
 mote the revealed truth of the Word, and god-
 lineesse of conversation, and the glory of God;
 but rather have a tendency, and consequence
 to lead to superstition. For such dreames as
 these, are without the sphere of proper natu-
 rall causes, or humane actions; and therefore
 must be from Satan: Especially when,

Secondly, A man hath a strong impression on

his minde, that such dreames are Propheticall, or divinatory.

Thirdly, They must needs be Diabolical when they proceed neither from any observation of the senses, or actions of the body, or phantasies of the minde in the day time.

Fourthly, When they are horrid, not onely to grace, but where no grace is, even to morality, civility, common reason, and the instinct of poor lapsed nature.

If all these signes be not sufficient, that which followes of the general, and specials of Diabolical dreames, as we have it in *Keckerman. Valerius Maximus*, Master *Perkins*, and *Alsted*; who tel us,

“First, That Diabolical dreames are when
 “the Devil, whiles a man is asleep, doth as it
 “were oblesse, besiege, environ, yea, and in a
 “manner possesse his thoughts, forming and
 “fashioning in them reprentations and dreams
 “whereby he is stirred up to Idolatry, super-
 “stition, or, &c. Which dreames for the most
 “part are obscure, uncertaine, and mixt with
 “vaine phantasies and lyes, which is a prime
 “symptome of Diabolical *Somnispicine*, or Di-
 “vination by Satanical dreames.

“Secondly, They tel us, that some Diaboli-
 “cal dreames are *μεριμνήματα*, *Sollicitous dreames*,
 “which are solicitously obtained of the Devil, by
 “adjurations,

“adjurations, vows, devotions, sacrifices, ob-
 “lations, or other religious performances; as of
 “those *Somnispices*, those Diviners by dreames,
 “counted in a kinde religious: Such were the
 “dreames of the *Heathens*; who having puri-
 “fied themselves by their Sacrifices, to fit them-
 “selves to receive full manifestations by dreams,
 “did to that end lye downe in the night and
 “sleep in the Temple of *Pasithea* (q. d. *πᾶσι θεῶς*,
Omnibus dea) one of three Graces called *Cha-*
rites (the first *Aglaia*, *Ἀγλαΐα*, *splendor*; the
 same as *Pasithea*. Secondly, *Thalia*, of *θάλλειν*,
 i. e. *Always green, never withering*. Thirdly,
Euphrosyne, *Εὐφροσύνη*, *joy*) I say in the Tem-
 “ple of *Pasithea* among the *Lacedemonians* at
 “the Altar; and in the Temple of *Æsculapius*,
 “and at the Altar of *Apollo*: And in their sleep
 “the Devil formed dreames in their phantasies,
 “as answers to what they desired; in which the
 “Devill spake to them as if at an Oracle. Se-
 “condly, Such were the dreames (say they) of
 “the *Maniches* in the time of the Primative
 “Church, as appears abundantly out of Eccle-
 “siastical Stories: For though at the comming
 “of Christ, Oracles (the greatest and strongest
 “delusions that ever Satan used) then ceased,
 “yet hee hath since by visions and dreames
 “wrought in the heads of many men, most
 “strange conceits for the raising up of Heresies;

" as he did in the *Maniches* (holding that there
 " was a good God and a badd God that were
 " eternal, the authors of all things. That the
 " soules of Man and Beasts were all one : That
 " the soule was a part of God, taken from him :
 " That what creature any man did kill, or eate;
 " into that his soule was turned when he dyed,
 " &c.) who had their damnable opinions in-
 " spired and confirm'd to them in and by dreams.
 " Thirdly, Such were the dreames of the *Monks*
 " among the Papists, who lying downe to sleep
 " at their Altars, to receive revelations, the De-
 " vil in their sleep in the night, in dreames ap-
 " peared in the appearance of the *Virgin Mary*,
 " or some other He or Shee Saint, manifesting
 " and confirming the observation of such and
 " such Popish superstitions.

" Thirdly, They tell us, that there are other
 " Diabolicall dreames, named *Ἀπεσδόκατα*, i. e.
 " dreames which were not with those solemn-
 " ties and with such earnest labour sought for;
 " but suggested and formed in mens mindes by
 " the Devil, perceiving them to be given to no-
 " velties, strange opinions, and unheard of Re-
 " velations. Such were 1. those that pretended to
 " be inspired with some divine fury, or strange
 " rapture, called *Lymphatici*, q. d. *Νυμφόλατοι*,
 " 2. The *Enthusiasts*, or pretended Revelatio-
 " nists. 3. A kinde of *Anabaptists* (as they cal
 " them)

“ them) who in the time of Reformation from
 “ Popery (by *Hus, Pragne, Luther, Wickliffe,*
 “ &c.) pretending visions and dreames to re-
 “ veale things unto them , did commit many
 “ horrid things, in *Westphalia, Thuringia, &c.*
 “ 4. The *Familie of love* , mightily boasted of
 “ their Revelations by dreames ; and they must
 “ come to the height by degrees : A man must
 “ ascend by steps before he can be of them, an
 “ Elder eluminate, and a man deified (as they
 “ speake.) And when he hath attained to this,
 “ then he hath strong illusions by visions and
 “ dreames.

I need not labour to make a parallel of these
 times to these practises ; every one of you al-
 most, heares and knows what abundance now
 heed visions and dreams, and pretend they have
 revelations by them, some of which I might ea-
 sily name, their persons alive, and their Books in
 Print. And how like they speake to the *Mani-*
ches, that the Creature is God, and God the
 Creature. And like to the *Family of love* ; say-
 ing, A man is Deified, &c.

Nor need I labour to shew the evill of these
 dreames, in regard of the *Author*, the *Devill* ;
 the *subject*, *Men* usually departing from holi-
 nesse ; the *matter*, a mixture of vanity, if not sin ;
 and the *end* to draw men from the infalible word
 of truth ; you have heard enough by that which
 hath been spoken.

Nor

Nor is there need of much indeavours to shew that these do not *presignifie* otherwise then lyes. Nor doe they *signifie* any other thing then this that there is much Communion between them and Satan : Therefore I shall conclude this Chapter concerning dreames, onely with this caution ; You that professe a knowledge of the truth, stick to the word of truth afore any revelations by one from the *dead*, *Luke 16. Vers. last. Isa. 8. 19, 20.* or visions, or voyces from *Heaven*, *2 Pet. 1. 19.* or from any *Angel*, if he agree not with the Gospel, *Gal. 1. 8, 9.*

CHAP. X.

Of Astrologie, or Divination by the Starrs ; commonly called, Judiciall Astrologie, whereby men undertake to predict, divine, and foretell, the good and badd successes of humane affaires, concerning Nations or Persons.

THIS is another *Doctrine of Devils*, which the Apostle foretels in *1 Tim 4. 1.* which in the last dayes shall be taught, learned, and practised : For much of the Devils concurrence is found in this Art, or else nothing of God, either by institution of Creatures, or inspiration of his Spirit to that end ; and then whither that Art is

to be referred let wise men judge. That I may not seeme to beat the ayre, or set up a Mopp of mine owne imagination, and then shoot at it; let me in a word, in the very entrance of this discourse, shew you how in this also *these times* in which we live appeare to be the *last dayes*; according to the Prophecies of the Scriptures.

For now men generally are much given over to unlawfull *Astrologie*; they *write Books*, greater and lesser Volumes of it. They daily put forth in Print their predictions of humane events. They associate to countenance the Art; with solemnities of meetings: They diligently teach many their unlawfull Art: They cast Figures, or forme Schemes, and by them pretend to foretell almost, if not altogether any kinds of things; many flock to them; many speake, if not Preach for them: Whereby as one cause, the Word of God in generall, and that particular rule of being wise to sobriety is much layd aside, as by wofull experience we finde. So they leave the truth for lies; I say for lyes, as we shall by Gods grace afterwards demonstrate.

Tis cleare then, that this age, sick, very sick of this disease, had need of the Physick of this, or the like Treatise, if they will apply it; if not, haply it may prevent others from infection with the same malady.

That which we shall by Gods assistance, do, is,
First,

First, To give you some distinctions, descriptions, and observations, touching the nature of *Astrologie*.

Secondly, The opinion of learned men touching it.

Thirdly, The condemnation of it by the word of God.

Fourthly, Strong reasons against it.

Fifthly, A confutation of the objections that are brought for it.

SECTION I.

Of the nature of Astrologie in some distinctions, descriptions, and observations.

If I should distinguish of *Astrologie* as *Alsted* doth, calling it, *Astrologia judiciaria*, that is, *Judiciall Astrologie*, as *Master Perkins*, and *Master Gere* call it; or should I distinguish as *Doctor Willet*, that this Art is partly *Theoricall*, partly *Practicall*, and the *practicall* as partly *allowed*, and partly *rejected*; as if hereby wee would separate and set apart for lawfull use, the name and thing of any kinde of *Astrologie*; tis of our indulgence, and more then we need to doe. For keeping to our tearmes, either first to the tearme *Astrologie*; it is no where allowed in the Scripture, under that notion, but every where spoken against, as we shall see afterward.

As

As other things that are naturall, which are brought to countenance Astrology, are not tolerated by the *Encyclopædia*, and general order, and seats of all Arts and Sciences, within their owne spheres, to be accounted Astrology.

For instance ; first, some urge that we know the *Tydes of the Sea by the state of the Moone* ; and *tempests by other Starrs, &c.* but these, and of the like nature, say we, are properly handled in that part of *naturall Philosophy* which we call *Meteorologie* ; as also are all fiery Meteors, Comets, &c. of all which the essentiall internall causes, *matter* and *forme*, and one externall, namely the *end*, belong thereunto, are there handled, and thereby are made an integral part of *Physicks*. For if you will say, because of their externall efficient cause, *Viz.* the Starrs, they are to be handled as a part of *Astrologie* : by the same reason there will be left no such Science as *naturall Philosophy*, because all inferiour bodies below the Moon (as saith the great Philosopher *Aristotle*) depend upon the superiour Celestiall bodies of the Heavens.

Secondly, Others say, that by *Astrologie* we know *Eclipses*, and changes of the Moon : But say we, *Astronomy* doth challenge this, whose proper worke is to teach us the Spheres, Planets, and nominated fixed Starrs, with their motions, measures, distances, conjunctions, and oppositions ;

tions ; whence arise Ecclipses of the Sunne, or Starrs, and changes of the Moon. I give but a touch upon some particulars, as an hint to understanding men to conceive of the rest. Thirdly, If any urge that Astrologie handles of the *qualities* and *effects* of the Starrs : We reply, that so doth Astronomie of *their qualities* ; namely, of their light and colour ; and naturall Philosophy of their *effects* in watery, aiery, and firy Meteors.

Or secondly, if we admit of another terme, or title which *Alsted* gives to *Astrologie*, calling it, *Astrologia Planetaria*, i. e. Planetarie Astrology; then we demand what becomes of almost all the System of pretended Astrology, if its groundworke be founded mainly on the Planets (the maine part of Astronomy ?) What then becomes of the notions about the tenth Orbe, the twelve houses of the Heavens, the twelve Signes, with hundreds more of such kinde of knacks wherewith they are wont to build up Astrologie.

Or thirdly, If we entertaine those other tearmes and titles that *Alsted*, and Doctor *Willet*, &c. give to Astrologie, calling it *Marmion di Astrologia*, *Astromancy*, and *Genethliaca*, that is, The *calculatrix* of *Nativities*, or *Magick* ; all these are disgracefull tearmes ; and so unusefull to insinuate a lawfull Astrology. By all observe, that

that there is no place left for Astrology ; but is as meer a phantasie as Palmestry.

SECTION II.

Of the opinions of the learned touching Astrologie.

Because the *Astrologers* give out that there is no body against this Astrologie , but one *Perkins*, or some one or two more, men not acquainted with Art ; or in the like slighting speeches ; it will be very convenient to quicken your attention as to a point considerable, by setting before you the judgement of severall learned men touching Astrology, with their reasons ; *Tostatus*, a great learned Schoole-man hath a great deale against it, in his Commentary on *Levit. 19. Qu. 28, 29. &c.* Doctor *Willet* gives us the summ of *Tostatus*, and his owne judgement thus. “ Of things which are (as to “ us) *accidentall* as the *successe* of *businesses*, “ or their *causes internall*, as mens will and free “ choise, as to *undertake a journey*, or to *build*, “ or not to build ; predictions are not onely *uncertaine* but *superstitious* : And the same is “ to be sayd of *casting Nativities by the conjunction of Planets*. So Doctor *Willet* on *Levit. 19.* in his 41. *Qu.* The head whereof, is, *The vanity of Astrologers*, quoting of, and referring

ferring us to *Tostatus*. The same Doctor *Willet* on the same Chapter, in his 32. Qu. hath this discourse : “ All manner of CONJECTURING
 “ (see he calls it but *Conjecturing*) is not unlawful, whereof any *naturall* or *divine Cause*
 “ can be *yeelded* : As first, there are naturall
 “ signes in the Heavens and ayre, as of the alteration of weather, of winds, of raine, &c.
 “ And in compound bodies, as in setting, and
 “ planting of Trees ; and in humane bodies, as
 “ when tis good to let blood, to purge, &c.
 “ These are *immediate* effects in nature of Celestiall bodies : There are also *mediate* effects,
 “ as Comets which shew siccity and combustions, and so may portend Warrs, which is caused by wrath among men, which commeth of
 “ siccity and heat. So the Crow cries against
 “ raine, because the moysture of the ayre affects
 “ his feathers : And the Dolphin against a tempest swimms aloft, because the Sand in the
 “ bottome is stirred. For these creatures that
 “ are led onely by sense, have a quicker feeling
 “ of such naturall accidents, then man hath,
 “ who is most occupied in the use and exercise
 “ of reason : For, *Attentio ad operationes secundum rationem*, &c. that is, *The attending*
 “ upon the operations of reason, doth take away
 “ the attention to the operation of nature : And
 “ therefore FOOLES and SIMPLE persons,
 that

“that are LEAST GUIDED by reason, are
“more sensible of naturall things then WISE
“men.

“Again, there are *divine and extraordinary*
“*signes* * which God speaks of, that shall be
“for signes at such a time, or of such a thing.
“As *Matth.* 24. 29. And the Dove descending
“on Christ, *Matth.* 3. 16. But there is no *Judi-*
“*ciary Astrologie* in all these.

Doctor *Willet* adds on the same Chapter, 33.
Qu. (to give it you in a word) thus; Signes
“observed by men, of humane events, cannot
“be signes; first, because *Ex varietate causa*
“*variatur causatum*: The Starrs have not the
“same influence in Summer, and in Winter,
“Spring, and Autumne. Secondly, *Ex unitate*
“*causa sequeretur similitudo effectus*: Of the
“same cause there should be the same effects.
“But there follows not the same effect after the
“same signes, as appears by experience. Third-
ly, *Keckerman* a most learned Philosopher, and
a Christian, although he favours some things,
which men now a dayes call part of Astrologie,
did not in all his two great Volumes of Arts and
Sciences in *Folio*, set forth any Astrologie; but
in his Works hath these passages against it, to
his effect: *Manent tamen, &c.* The Starrs a-
bide, as of other sublunary effects, so of effects
in man, the COMMON and REMOTE Causes
which

“ which many wayes may be hindred, not one-
 “ ly by the first cause, GOD, but also by parti-
 “ cular causes, partly in the HEAVENS, part-
 “ ly in the AYRE, and other ELEMENTS; so
 “ that the PREDICTIONS OF ASTROLO-
 “ GIE, are with IFFS and ANDS. So that it
 “ followes not, this man is born under an un-
 “ happy Starr, therefore he hath a dull wit.
 So *Keckerman*, *SYSTEM PHYS. lib. 2. Cap. 3.*
De motu Cœli. The same *Keckerman* in another
 place hath these words, *Disciplina Astrologica,*
&c. The Discipline of Astrologie about the
 “ Predictions by Heavenly bodies, or Starrs, is
 “ not yet confirmed upon true principles; there-
 “ fore no marvell if that part of Astrologie,
 “ which is conversant about the predictions of
 “ Comets, doth rest upon most uncertaine prin-
 “ ciples. It is granted to *Astronomie* to use such
 “ Hypotheses, or arguments, or principles, which
 “ are not in nature, but are conceived onely by
 “ a kinde of similitude. But *Astrologie* may not
 “ use such Hypotheses. The Astrologers assigne
 “ severall Countries and Cities, to severall Ce-
 “ lestiall Signes; But of Cities plainly, no rea-
 “ son at all appeares. So *Keckerman*, *Syst. Phys.*
lib. 6. Cap. 5. De Cometis in genere.

Fourthly, *Alsted* the great Phylosopher of
 these times, and a Christian, sets forth a thing
 he calls Astrologie; but see his faithfulnessse in
 this;

this; *Astrologia* (saith he) *vitio, &c.* Astrology by the vice of man hath more vanity in it then *Astronomy*. Astrology because of our imbecility is conjecturall. And he adds, *Astrologers are often deceived*: and therefore we doe rightly (saith he) pronounce the divinatory part of *Astrologie* to be but *Conjecturall*.

Fifthly, The great *Galen* saith of Astrologie, *Sophisticum est, &c.* Tis a sophisticall thing; Contrary to experience.

5. So famous a man as was *Austin*, famous for learning and godlinesse in his time, having been addicted to *Astrologie*, afterwards repents of it, and renounceth it, in his Treatise, *De doctr. Christiana, lib. 2. Cap. 21. in fine, & initio Capitis 22.* His words are these, It is *Magnus error, & magna dementia, superstitio, &c.* that is, *Astrologie is a great error, a great madnesse, a superstition easily refelled.*

Sixthly, *Austin* brings in another, on *Psal. 63.* as a penitent renouncing this Art, as *Paganisme and Judaisme*: For we know that the Scriptures doe much forbidd it to the *Jewes*, as the evill of the *Heathens*, as we shall see plentifully afterwards.

Seventhly, Master *Perkins*, famous for learning and godlinesse, as his Works shew, hath not onely a Treatise against Astrology (though

once much addicted to it) but also gives us his *repentance and renouncing of it* in his *Preface* to the Reader before his *Resolution to the Country-man*. His words are these, I have long studied this Art, and was never quiet till I had seen all the secrets of it, but at length it pleased God to lay before me the *PROPHANE- NESSE* of it; nay I dare boldly say, the *IDOLATRY*, although it be covered with faire and golden shewes : Therefore that which I speake with griefe, I desire thee to note with some attention, &c.

Eightly, Master Gere, knowne to me to be a godly and learned man (being Collegians in the University) hath a learned Treatise against *Astrologie* (which if men read well, they dare not, if they have any truth of grace, give themselves to *Astrologie*) His Treatise is called *Astrologia Mastix*, common to be had for a small matter.

Ninthly, Master Gere avoucheth, Master *Brigs*, sometimes *Geometry* Reader at *Oxford*, an eminent godly man (a man I my selfe knew well, and have been at his Lectures) and a man for his skill in *Mathematicks*, I think I may say (saith Master Gere) that he was second to none. Of this Master *Brigs*, Master Gere gives us this account : This loving Freind of mine (saith Master Gere) upon a question moved

to him by me, touching *Judiciall Astrologie*, told me this remarkable Story of himselfe; When he came to *Cambridge*, first he thought it a fine thing to be of *Gods Counsell*, to foreknow secrets, and resolved to have that knowledge, what labour soever it cost him; and so early applyed himselfe to the study of the *Mathematicks*, beginning with *Arithmetick*, and so to *Geometrie*, and *Astronomy*; and to lay a good foundation, he left none of these Arts, till he had attained exactnesse in them: The foundation thus layd, he then applyed himselfe to his maine scope, the search of *Judiciall Astrologie*: But there he found his expectation frustrate; THERE WAS NO CERTAINTY in the rules thereof; when he had tyred his body and wits in vaine, he was much dejected with the frustrating of his expectation: At last he repaired to a man in *Cambridge*, famous in that Art, and a *practitioner in Prognostications* by it: to him he made his moane what paines he had taken to be expert in *Astrologie*, and how the uncertainty of the rules of that Art did now defeat his hopes: The *Astrologers* reply was, that THE RULES OF THAT ART WERE UNCERTAINE INDEED, NEITHER WAS THERE ANY CURE FOR IT: whereupon Master *Brigs* relinquisht that study. And he did then affirme to me, that he would undertake

to the skilfullest *Astrologer* in the *World*, that let him set downe any conclusion touching any man or State; yea or *WEATHER*, and hee would prove it *CONTRADICTORILY*; that is, Both that it would fall out so, and that it would not fall out so, from their owne *Rules* and *Principles*; whence (saith he) you may see apparently that there can be no certainty in the rules of that Art: He further added, that his opinion was; To those that addicted themselves to the practises of *Divining Astrologie*, the *Devill* did at first secretly lend his assistance; and at length, *Gradatim* (that is, *Gradually*) did (unlesse God prevented) Entice them into contract.

Tenthly, *Dominicus Nanus*, *Barthol. Aman-*
tius, *Francisc Tortius*, *Joseph Langius*; have gathered these collections touching *Astrology*, *Astrologia*, &c. *Astrology* is the *Speech* of *Starrs* (*Ἀστρολογία*.) But *Astronomie* is (*Ἀστρονομία*) the *Law* of the *Starrs*; as ascribing more certainty to *Astronomy* then to *Astrology*. This *Astrology* is sayd to be invented by *Atlanta*, King of *Mauritanie*, witnesse *Plinie*, l. 7. of his *Naturall History*; which, if true, is no commendation of *Astrology*. *Contemplantur Astronomi*, &c. that the *Astronomers* contemplate the *Starrs*, not as *Judiciary Astrologers* and *Chaldeans*, condemned by the *Prophets*, but that by the

the situation of them, they may set forth the
 set, or standing times of dayes, moneths, and
 yeares; the Ecclipses of the Sunne and Moone,
 and other things most worthy to be knowne,
 and most profitable for the life of man: The
 vanity of Judiciary Astrology, innumerable wise
 men of Old, and in our Age have disallowed.
 See what God pronounceth of Astrologers by
Moses, Dent. 18. 10. Isa. 44. Jer. 10. Phavo-
rinus in A. Gell. lib. 14. cap. 1. was wont to re-
 prove Judiciary Astrologers with this Dilemma;
Aut adversa eventura dicunt, &c. that is, Either
 they foretell that things of *adversity* shal come
 to passe; or those of *prosperity*: If they say
 prosperous things, and doe frustrate or deceive
 men, then *thou shalt be miserable in hoping in*
vaine: If they say things of adversity and doe
 lye; then thou shalt be miserable in fearing in
 vaine and without cause. If *true* things an-
 swer to their Predictions, but are not prosperous
 things, from thence forward thou art miserable
 in thy *minde* before thou art so in the *event*. If
 they promise *happy things*, and they come to
 passe, then plainly two inconveniencies will at-
 tend; namely, both the expectation of thee in
 suspence of hope will weary thee; and the
 hope thou hadst, will now deflowre, or take
 away the grace and beauty of the future fruit
 of joy; *Therefore by no meanes may we use those*

kinde of men who presage future things, *Andr. Alciat. Emblem. cap. 3.*

Icare per superos qui, &c.

Exemplo ut doceas dogmata certa tuo.

Astrologus caveat quicquā predicere; praeceptis

Nam cadet impostor dum super astra volat.

i. e. As *Icarus* flying too high, melted his waxed wings and fell; so the Impostor Astrologer, by flying above the Starrs: *Astrologie* judiciary, or divinatory, is to be exploded with all its Patrons: So *Epiphanius* disputing against the Pharisees and Manichees: So *Basil, Hex. Hom. 1. & 6.* So *Chrysostome* on *Gen. Hom. 5. & 6.* And on *Matth. Hom. 6.* Surely *Augustin* who had prospered in the businesse of Astrology, doth after in his confessions, *lib. 4. cap. 3. lib. 5. cap. 3. & 7. & lib. 1. cap. 6. De doctrinā Christianā, lib. 2. cap. 21. 22. 23. De civitate Dei, lib. 5. initio usque ad cap. 8. Contra Academic. lib. 1. cap. 7.* One while doth greivously complaine that he was deceived, in attributing any thing to that Art; another while he doth sharply inveigh against it, and the Professors thereof. Likewise it is forbidden more then once in the Councils, as in *Concil. Toletan. Prim. Can. 21. Concilio Barracens. Cap. 9. 10. 26. qu. 2. 3. 4.*

SECTION III.

The condemnation of Astrologie by the Word of God, in severall places of Scripture.

The first place is in *Deut. 18. 10, 11.* *There shall not be FOUND among you ANY ONE that useth DIVINATION, or an OBSERVER OF TIMES.* An il thing that it must not be found among them, not in any one Man or Woman of all the Nation: Just as tis sayd the name *Baali*, *Hof. 2. 16, 17.* must be removed, not founded, because Idolaters used it, though of the same signification with *Isbi*, there appointed, i. e. *My Lord, or my Husband*: And as the Apostle saith, *Ephes. 5. 3.* of covetousnesse, *Let it not be once named among Christians.* So the Prophet *Moses* here, as from God, chargeth that there must not be any one among them that useth Divination, or is an observer of times: Both which words by common consent of the Learned of all sorts, signifie Astrology, and Astrologers. The first word **וְאִישׁ** which by our Translators is rendered, one that useth Divination (the phrase indeed is strong and emphatical, **וְאִישׁ וְאִישׁ** that is, *Divining Divinations*) is, as *Mercer* affirmeth, taken for the most part in an il sense; and asserteth out of the Hebrew, *R. Kimchi*, that it containeth every Art which

which is used to foreknow things future. *Shindler* affirmeth to the same purpose, that in an evil sense it comprehends *all things* which are done, **וְנִתְּנָה** i. e. any curious Diabolical Art, as the Magi of *Aegypt*. And *Elias* saith, that it signifies to Divine things to come ; which is attributed to *Balaam* (see *Josh. 13.*) who because he could not curse from observation of the natural Starrs, but was forced to blesse ; he yet exprest himselfe in his owne dialect, *Astrologically*, of a *spirituall Starr* that should arise out of *Jacob*. *Avenzara*, they say, an Astrologer, affirmeth that this word is a common name to all Diviners, but more proper to Astrologers. Lastly, The *Arabian* Version of this 18. of *Deut. Vers. 10.* renders our word, *He that exerciseth Astrologie.*

The second word in this 18. of *Deut. V. 10.* **וְנִתְּנָה** which our Translators render, *An observer of times*, is diversly taken ; but all close to signifie a prohibition of *Astrologie*. The sum of what the Learned Hebrews say (who must needs best understand their owne Language) in brieffe is this **וְנִתְּנָה** *prestigiari* (whence is our **וְנִתְּנָה**) *Aben Ezra* wil have to be derived of **וְנִתְּנָה** *A Cloud*, as to foretell by the Clouds ; that it wil be wel or il to doe, or attempt this or that upon this or that day. *R. Solomon* derives it from **וְנִתְּנָה** *Time*, as to signifie *observation of times*. The

wise Ancients derived it from עַיִן - *An eye*, and so עוֹן to signifie him that dazles the eyes of the beholder, that he may see falshood in stead of that which is true. Their words are חכמים אומרים &c. that is, The wise men say, עוֹן is he who holdeth the eyes: R. Akiva saith, it is he which computeth times and houres; saying, It is good to goe forth to day; to morrow it is good to negotiate, &c. *Sanedrim*, Cap. 7. fol. 65. 2. Of these *Kimchi*, in *Lib. Radicum*, maketh mention. In the later Etymologie are signified *Curious Astrologers*, determining by the disposition and operation of Starres, certaine dayes to be dayes of good, merry, and prosperous things: Others to be dayes of evil, sad, and adverse things: Thus the Learned Hebrews. The Chaldee renders the sayd two words; the first, *Divineth Divination*; the second, *Observeth houres*, which is proper to Astrologers. Note further, for the clearing of this first place of *Deut.* 18. 10. that both our foresayd Hebrew words are used againe by *Moses*, in *Vers.* 14. (and in the same manner translated by our last English Translators: Where againe the *Arabick* Version renders עוֹן *Astrologers*.) And *Moses* adds these five strong arguments against the said Art of Astrologicall and other unlawfull Predictions.

First, That all such are an abomination to the Lord, *Vers.* 12

Secondly,

Secondly, That such Arts being used by the Canaanites, God did drive them out before the Israelites, *Vers. 12.*

Thirdly, That unlesse men cast away the use of the sayd Arts, they cannot be perfect; that is, upright and sincere with God, *Vers. 13.*

Fourthly, That godly men must differ from Canaanites and Heathens, in the abandoning such arts, because God hath forbid his people the use of them, *Vers. 14.*

5. That in stead of such ways of prediction, the Lord raiseth up Christ the great Prophet. (*v. 15.* compare *Act. 3. 23.*) to foretel unto them what is meet for them to foreknow: So that only Christ, and they to whom he gives the divinely inspired gift of Prophecie, must foretel things to come: No Art may undertake it; for it is opposite to Christ, and presumes upon that which belongs onely to divine Prophecie. So that indeed (as tis in *Levit. 20. 6.*) to follow such kinde of Arts, is to goe a Whoring (spiritually) from Christ; and God will (as tis sayd there) set his face against such, and cut off such a soule from among his people: Weighty reasons against Astrologie, without any intimation from God of any distinction or limitation.

The second place against Astrologie, is *Isa. 2. 6.* Therefore thou hast forsaken thy people, the house of Jacob, because they be replenished from
the

the East, & are Soothsayers like the Philistins. The word *ΠΥ* here rendered *Soothsayers*, is rendered by *Vatablus* in his Notes, *Diviners*; by *Junius*, *Prestigiators*; that is, that make shew of that they cannot doe. Greek, *Viz.* Septuagint, *Κλῆδοι σπουδῆς*, that is (saith *Budeus*, &c.) A kind of foretelling: As *Κλῆδοι* (say they) signifieth *Divination*. And generally the *Chaldee*, *Syriack*, *Arabick*, *Arias Montanus*, &c, render it *Augurers*, or *anguries*, which by reason of the antiquity of the word, and because antiquities tel us that the *Augurers* did divine as wel by the aspect of Heaven as by flying of Birds; Authors of later times commonly use that word to expresse *Divination in generall*.

But to come closer to the word; Learned *Arias Montanus*, doth, as well as I, derive our word from *ΠΥ* that is, *Time*, yea so doth *R. Salomon* derive *ΠΥ* or *ΠΥΩ* (same word in descent and substance) of whose signifying *Astrology*, or *Astrologers* yee heard afore abundantly.

The intimations of the sinfulness and prohibition of this Divination, in this second of *Isa.* are, First, That the Jewes therein to the displeasure of God, imitated the Heathens, and uncircumcised outcasts; as those in the East, that is, the *Chaldeans*, and the *Philistims*: Secondly, In that the holy Ghost puts such a singular note
on

on this sin : He saith not, they are *Swearers, unrighteous, &c.* like the *Chaldeans* and *Philistims*, but they are *Diviners*, like those of the East, even *Chaldeans*, or like the *Philistims*. Thirdly, That with a shrill and strong emphasis, the Prophet tels the *Jewes*, though considered in their highest notion, as the *house of Jacob*, and *Gods people* ; Therefore for their *Astrologie, &c.* God had *forsaken*, or cast downe, or sent them away into Captivity : that is, had past an irrevocable sentence so to doe.

The third place of Scripture against it, is *Isa.* 44. 24, 25, 26. Thus saith the Lord thy redeemer, and he that formed thee from the womb, I am the Lord that maketh all things, that stretcheth forth the Heavens alone, &c. that frustrateth the tokens of the liars, and maketh Diviners madd, that turneth wise men backward, and maketh their knowledge foolish ; that confirmeth the word of his servants, and performeth the counsell of his Messengers. Marke by the way (afore we scan the words in the Original) the *Geneva Notes*, in the Margin of our greater English Bibles. Namely, *Hee armeth them* (say those Notes) *against the Soothsayers of Babylon, which would have borne them in hand, that they KNEVV BY THE STARRS, that God would not deliver them, and that Babylon should stand.*

But let us come more particularly to the words.

words. First, Tis evident here is mention of *Diviners*, a word in our English, generally taken in an ill sense, to signifie those that by unlawfull Arts undertake to foretell future things. And the *Chaldee*, *Syriack*, *Arabick*, *Greek*, and *Ancient Latine*, and that of *Vatablus* and *Junius*, render the Text in part, by *Diviners*, and *Divinations*. And *Vatablus* in his Notes upon this place, saith, *Mendacium*, that is, of *Liars*, is in Hebrew, *רְבִי* that is, of *Astrologers*. And *Junius* in his Notes on this place, saith, *Signa mendacium*, &c. that is, *The signes of the Lyars*, of which see following in the 47. of *Isa. Vers. 10.* and so forward to *Vers. 14.* And sure enough there in *Isa. 47. 10.* *Astrologers* expressly, and under severall other names and notions also are bitterly inveighed against, as we shall see after, in the particular scanning of that place. Let us add to all, a little more particular sifting of the words of this 44. of *Isa. 25.* *רְבִי* *Lyars*, is of *רְבִי* He feigned, lyed, and by *רְבִי* in *Isa. 44. 25.* are understood (as *Buxtorfe*, and *R. Solomon*, and *R. David*, affirme) *חֹזֵי כְּכֹכְבִּים* *Inspicientes astra*, *Astrologi*, that is, *Gazers upon the Starrs*, *Astrologers*. And for the other word in this 44. of *Isa. Viz.* *קַסְמִים* that you have here rendered in English, *Diviners*, wee scanned it afore in *Deut. 18.* shewing you how the Hebrews, yea, the *Astrologer* himselfe confesseth

fesseth that it signifies *Astrologers*. The intimations against *Astrologie* in this Text, are, first, That it seemes prejudicate to Gods *Creation*, and *Redemption*, and *Providence*. For when God would here comfort his people against *Astrologers* Predictions, threatning evil to them, the Lord that is most wise, to order his words, begins with this preface: *Thus saith the Lord thy Redeemer, and he that formed thee from the wombe, that maketh all things, and that Stretcheth forth the Heavens. and spreadeth abroad the Earth*: Intending plainly thus much: Feare not bondage under evill men and things, as the *Astrologers* threaten, for I am thy *Redeemer*, that redeemes thee from troubles, in spite of all *Astrology*. Feare not those *Astrologically Genethliacos*, that is, *Casters of Nativities*, for I formed thee *from the wombe*: Feare not their Predictions by the *Starrs* and *Heavens*, for I spread and rowle them as I please: Feare not their predicted evils, for I make all things, and spread the Earth as I please. So that God pleads these of his *Creation*, *Redemption*, and *providentiall preservation*, against the *Astrologers*; opposing these by raising false feares from their lying Arts in the hearts of his people. The second intimation is, That God doth call, and can and will make those *Astrologers* and *Diviners*, *Lyars*, and *madd men*: All their predictions shall prove

prove but lyes and madnesse; and turne their pretended knowledge into foolishnesse. Thirdly, That the Lord will confirme the word of his servants, and the counsell of his Messengers; that is, the Prophecies of his Prophets, in opposition to all Astrologers. Astrology opposeth the Word, but that shall overthrow it.

The fourth place against Astrologie, is, *Isa. 47. 12, 13, 14.* It is spoken to *Babylon, Vers. 1.* The words are these, *Stand now with thine INCHANTMENTS, and with the multitude of thy SORCERIES, wherein thou hast laboured from thy youth, if so be thou shalt be able to profit, if so be thou mayst prevaile: Thou art wearied in the multitude of thy counsels; let now the Astrologers, the Starr-gazers, the Monethly Prognosticators stand up and save thee from these things that shall come upon thee: Behold they shall be as stubble, the fire shall burne them, &c.*

We see in the generall if we read but according to the English, how *Astrologers* under all names and titles, are enveighed against by God himselfe, and in a holy way of Divine taunting of them: The Original also is very full and home to the same effect; the first word or name in the 13. Verse, *הכרו שמים* which our English renders *Astrologers*, is also by the ancient Greek *Septuagint* rendered *Οι αστρολογι*, And by *Junius* also *Astrologi*, that is, *Astrologers* whose

whose businesse, according to the Hebrew, is to
view and behold the Heavens for Predictions :
 For the Hebrew word **הנב** in his prime and
 native signification, signifies to play the Astrolo-
 ger. **הנב** saith Pagnin, and Schindler, is the
 Root whence comes **הנב** an Astrologer, *Isa.*
47. 13. Let now the Astrologers of Heaven, &c.
 stand up and save thee. And this is the righter
 rendering of the word. The Hebrew Doctors
 also expound it Astrologers. *R. Kimchi* doth
 derive it from the Arabian Language, in which
אלהברם *Alhabram*, signifies the *Decisio*n of a
matter ; as (saith he) the Astrologers are so
 called, who decide and determine things by the
 prescript of the Starrs. And to put the matter
 out of doubt, that the Lord meanes Astrolo-
 gers, he uleth another word, by which he gives
 them a second name, to wit, **החזים בכוכבים**
 is Gazers I N the Starrs. Astronomers looke
 upon the Starrs, to know their colour, distance,
 motion ; but Astrologers (saith the Lord) gaze
 in, or into the Starrs ; that is, theit businesse is
 to know the influence and predictions by Starrs,
 as they pretend. The *Chaldee Targum* doth also
 so render it ; namely, **חזן בכוכבא** Gazers in
 or into, the Starrs : And their third name,
מוריעים לחדשים which our English renders,
Monethly Prognosticators : *Vatablus* renders,
those who declare what shall come to passe every
severall

severall moneth. The Arabian Version of this Verse renders them all three thus, *Let them arise and deliver thee, who presage future things by the Starrs of Heaven; who contemplate the Starrs; and foretell thee what event shall be to thee.* All (you see) amounts to this, that without faile, Astrologers are here spoken against. And how?

First, As opposite to confidence in God: As our Notes on the Bible affirme in these words, *He derideth (say they) their vaine confidence, that put their trust in any thing but in God, condemning also such Sciences which serve to no use, but to delude the people, and to bring them from depending on God.*

Secondly, As of the same ranke, and much of the same abomination with *Enchanters and Sorcerers.* *Babylon* useth both; and as we heard afore, from them that went farr in Astrologie; that Astrologers that usually hitt any thing right, cannot doe it but by helpe from the Devil.

Thirdly, As a thing to be *derided*, that any men should undertake to presage good, when tis the counsell of God to bring evill upon a people.

Fourthly, As a *just thing with God* to send such to their Astrologers in the day of evil of judgement on them, to see if they can deliver them.

Fifthly, As that God *will the rather bring irresistible judgement* on a people that besides their evils, doe beleeve Astrologers that they shall doe wel.

Sixthly, That in the day of calamity, especially Astrologers, and those that beleaved them shall fall by the hottest furie of the judgement.

The fifth place of Scripture against Astrology is, *Jer. 10. 2, 3. Thus saith the Lord, Learne not the way of the Heathen, and be not dismayed at the signes of Heaven, for the Heathen are dismayed at them. For the customes of the people are vaine.* **Ⲛⲓⲛ** a signe or token, doth sometimes and especially when joyned with Heaven, signifies a prodigious portentous, ominous signe. The word is the same, and the intent of the Text the same, as in *Isa. 44. 24. &c. (afore discussed) that frustrateth the Tokens, or signes of the Lyars.* The Geneva Notes on our Bibles on the word SIGNES, say thus; *God forbiddeth his people to give credit or feare the Constellations and Conjunctions of Starrs and Planets, which have no power of themselves, but are governed by him; and their secret motions and influences are not knowne to man, and therefore there can be no certaine judgement thereof, Dent. 18. 9.* And the same Geneva Notes on the word *Customes*, say thus; *Meaning (say they) not onely the ob-*
servation

servation of the Starrs, but their Lawes and Ceremonies, whereby they confirme their Idolatry; so the Geneva Notes. I quote them and others the more, that yee may see, not onely mine, but the judgement of the generality of the godly and Learned touching Astrology. I add, As Astrology and Idolatry are conjoynd here in the prohibition, so also was it in the practise of men: For they Idolatrously made Gods of the Starrs, as of *Saturne, Jupiter, Mars, &c.* as the names of our week-dayes doe unhappily to this day signifie. And they also did Astrologically use them to foretel by. And indeed in Prediction by them they made Gods of them. For future things are in Gods hands, and not for us to know till he will make them knowne by his Word; or performe them, *Acts* 1. 7. The *Chaldee* Paraphrase renders that of the Text of *Signes* thus; *And be not afrayd of the signes that are put in Heaven:* which must needs signifie the *Starrs*: And the Hebrew word for *Feare* פחד signifies to cast downe upon the earth with feare; which must intimate rather a feare of evill significations, then of adoration. The intimations against Astrology here, are,

First, That it is the way of the *Heathen*. Now we, whom God hath with so much cost and care distinguished from the World, must not imitate the World, *Matth.* 6. 32. *Rom.* 12. 2.

Secondly, That the *Customes of the people* in that and other things, are vaine ; and tis not for Gods people to run after vaine things, but rather as a signe of their repentance to doe as *Solomon*, *Eccles.* 1. 2. and *Paul*, *Phillip.* 3. 7, 8.

Thirdly, That the regarding of such things causeth in men *an evill feare*, opposite to their confidence and comfort in God : So the Prophet intimats in exhorting them not to *fear them*.

Fourthly, That to feare any *Astrology*, or signes, &c. is an *Heathenish thing* : Wee doe not as Beleevers, but as Heathens. Godly men, yea all men that professe the true God, ought to goe to that God, and to him onely to know the hidden things that are future. For it is the priviledge of God onely, to foretell such things to come, either by himselfe or by his spirit extraordinarily in his Prophets ; and therefore not communicated to Starrs : And whatsoever we set up, as imagining they are able to predict such future things, we advance up into the place of God, which are not Gods ; as is manifest by this very thing, that they cannot really and truly predict such things : And therefore to goe to any thing to know such things to come, but to God himselfe, is to doe as Heathens that set up false Gods, and not as men that acknowledge the true God. All this is fully and plainly held forth

forth to us, in *Isa.* 41. 21, 22, 23, 24. In *Vers.* 10. to 21. the Lord having prophesied and foretold good things to come to passe for his people, he in a holy manner thus taunteth all other things that are set up by men in which they put confidence, as if they were Gods to declare hidden things, *past*, or *to come*; *Vers.* 21. &c. *Produce your cause, saith the Lord, bring forth your strong reasons, saith the King of Jacob; let them bring them forth, and shew us what shall happen. Let them shew the former things what they be, that we may consider them, and Know the latter end of them, or Declare to us things to come: Shew the things that are to come hereafter, that we may know yee are GODS, &c. Behold yee are of nothing.*

We doe not count it considerable to our businesse to discusse here, what is the thing mainly meant in this place; as whether *Idolatry*, or *Astrologie* (sure enough in *Astrologie* by them that confide in it for predictions, there is *Idolatry* enough, as this Text sufficiently intimateth) but we attend the Argument to confute it, *Viz.* Because it cannot *foretell things to come*; *Because that is Gods Prerogative alone.* And therefore nor *Idolls* nor *Starrs*; neither *Idolatry* nor *Astrologie*, can predict things to come: For as *Idolatry* is but *vanity*, as tis oft called in Scripture: As the vanities of the Nations, or

Gentiles, &c. So Astrologie is a lye, *Jer.* 50. 35, 36. A Sword is upon the Chaldeans, &c. and upon her Princes, and upon her wise men: a sword is upon the Lyars, and they shall dote. Upon which words Learned Buxtorfe (*ad vocem*, כרִים) saith thus: כרִים (which is the word in this 50. of *Jeremie*, onely an emphaticall article is prefixed, הכרִים) signifies Lyes, and Lyars, *Isaiah* 44. 25. by which understand, חוֹזֵי בְכוֹכְבִּים Gazers upon the Starrs, Astrologers, according to Rabbi Solomon: And so understand that, *Jer.* 50. 36. Rabbi David on the same: And the Chaldee Paraphrase renders כרִים by כרִין oft times; which כרִין signifies Foretellers: But *Jer.* 50. 36. the Chaldee renders הכרִים by קסמִיא Diviners: The result of all is this: First, Astrologers are by God himselfe called Lyars: Secondly, They that seek to them for predictions, are Idolaters, therein making them Gods. Thirdly, That God hath exprest so much against both; both against the Astrologer and his Clients, because God will vindicate his owne priviledge, that he alone is the God of truth that can truly foretell things to come.

The sixth place, is *Dan.* 2. 1, 2, 3, 4, 5, &c. Nebuchadnezzar dreamed dreams; and the King commanded to call the MAGICIANS, and the ASTROLOGERS, and the SORCERERS, &c.

to shew the King his dreames : Then spake they to the King in the Syriack, tell thy Servants the dreame, and we will shew the interpretation. The King answered ; The thing is gone from me, if yee will not make knowne to me the dream with the interpretation thereof, yee shall be cutt in peeces, &c. They answered againe, Tell us the dreame, and we will shew the interpretation thereof. The King answered, If yee will not make knowne unto me the dreame, there is but one decree for you, for yee have prepared LYING, &c. Tell me the dreame and I shall know that yee can shew the Interpretation thereof. Then the Chaldeans answered, &c. There is not a man upon the Earth that can shew the Kings matter : There is no King, &c. that asked such things at any Magician or Astrologer, &c. But as it followes in the Story, God revealed the dreame, and the interpretation thereof to the King : Then the King answered unto Daniel, and sayd, Of a truth it is, that your God is a God of Gods, and a Lord of Kings, and a revealer of secrets.

In all which we have these particulars against Astrologers : First, That the Magicians and Astrologers, and the Sorcerers, are put together, as Artists of the same kinde. Secondly, That they themselves did confessedly so name and number up themselves. Thirdly, That all these laying their heads and hearts, and Arts together, and

and that to save their lives *could not finde out that dreame* of the King. Fourthly, That the King calls them *Lyars*. Fifthly, The King gives a reason, namely, that if they could certainly by any Art, &c. *tell the interpretation* of his dream, they might also *tell his dreame*. Sixthly, That by a just judgment of God *ruine is pronounced by the King*, against these as deceivers. Seventhly, They thought that because they could not tell this dreame, that therefore *no man on earth else could*; and that therefore the King was *unreasonable* to require of them to tel it; intimating strongly, their incomparable ability and confidence in their wicked Acts, *that what possibly could be done in that nature*, by any, *could be done by them*. Eightly, That God according to his Prerogative *could reveale it to Daniel*; and so confuted the Lyes of the Astrologers, &c. Ninthly, That the Heathen King was hereby thoroughly convinced, that there *was no God like the true God*, whom Daniel and all godly men doe worship.

Seventhly and lastly, Note that the word *Magician* and *Magick* (so oft used in Daniel, and joyned there with Astrologers and Astrology) is by the vote of the Learned generally taken in the New Testament in the worse sense, *Matth. 2. oft. Acts 8. Acts 13.* And as oft as *Asbaphim* is mentioned in Daniel, the Septua-

gint

gint constantly expounds it by the word *μαγισ*,
Magicians. Now *Ashaphim* say the Learned
 Criticks, signifies Astrologers, and those which
 observe the Starrs in the morning or evening
 twilight. And though *μαγισ*, may in the general
 signifie Wise, yet because those *μαγισ*, were a-
 mong the *Chaldeans* and *Egyptians*, such as
 used devilish Arts; it is taken in an ill sense;
 as of that brood (afore they repented) men-
 tioned, Acts 19. 18, 19, 20. *Many of them which*
used curious arts, brought their Books together
to be burned before all men, and counted the price
of them fifty thousand peices of Silver. The most
 of these Books, in most probability were Astro-
 logical Bookes, for Divination; because, first,
 The Arts are called *Curious arts*; that is, Cu-
 rious in the *Rules and Principles* above common
 meanes of knowledge, and curious in their *end*
and use, to predict things that were not to be
 knowne ordinarily. Secondly, They were Book-
 arts, which are chiefly of Astrology; few, if
 any, are written of *Sorcery, Necromancy, &c.*
 but come downe from Generation to Genera-
 tion by Tradition. Thirdly, Their price great,
Viz. Six thousand two hundred and fifty pounds
 sterling, which imports also Astrological Books,
 because none others of unlawful and sinful Arts
 (as they all are here intimated) are so much
 valued, as Astrological Books. Fourthly, Its a
 thing

thing apparently knowne to men acquainted with Antiquitie, that these *Ephesians* were greatly addicted to Astrology and Book-magick. Therefore the *Syriack* and *Arabick* render *Curious arts* by *Magick*. All which sorts of Arts are condemned under the name of *Sorceries*, *Revel. 21. 8.* as those which shall abound in the last times, afore the fall of Antichrist, as by woful experience we doe already finde.

To these things out of *Daniel*, and the New Testament, I might add much, both of Antiquities, and Criticisimes of Languages, to strengthen our assertion; but the conveniencies of this little Volume constraines me to contract myselfe.

SECTION IV.

Containing reasons or arguments against Astrologie.

The first is from the *Concession* of the Freinds of Astrology: They grant that either of these four may prevent the predictions of Astrology; namely, either the *prudence* of a morall wise man, or the *piety* of a godly man, or the *tutelarity* of *Angels*, or the *providence* of God over-ruling all things; much more all foure concurring, may anticipate. Now these foure swallow up, and gripe within their sphere all things,

things, especially arbitrary things : What humane prudence cannot doe, grace can ; if not, Angels may : and where all faile, providence doth order according to the minde of God, *who worketh ALL things according to the counsell of his owne will*, Ephes. 1. 11. Tis sayd, **A L L T H I N G S** ; for, *not a Sparrow falls to the ground without his will*. And *all the haire of our head are numbered*, Matth. 10. 29, 30. Which our Saviour speakes to comfort Beleevers against bodily dangers, and corporal causes of feares. And on the other side, tis not sayd in that 1 Ephes. 11. *He worketh all things according to the STARRS* ; which are *visible things*, and *naturall necessary causes* ; but according to the counsell (which is secret and invisible) of *his owne will* (which is arbitrary and free.) And to expresse it more significantly and emphatically, that God doth not rule by a deputation committed to Starrs, especially in things either humane and arbitrary, or spiritual ; tis sayd hee *ruleth all things after the counsell of his OVVN WILL*. Which being set over against the many soare invectives the Lord makes against Astrological observers of the Starrs demonstrate sufficiently to them that will understand, that there is no certainty in predictions from the Starrs. This argument might be much enlarged to good purpose ; but a word to the wise is sufficient.

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The second Argument is from *cleere experience* of Twins conceived at the same instant, and borne in the same houre, or lesse; and it may be put forth themselves in part, at the wombe enterchangably in that houre (as *Pharez* and *Zara* did, *Gen*, 38.) yet before God put any difference by any inward change by grace, the Twins may be of an apparent vast difference of Complexion, as we see in *Jacob* and *Esau*, at their first birth. And experience knowes of other Twins, either both *naturall* or both *spirituall*, that farr different events in the World have befallen them. Where then is the certainty of Starr-predictions? Where is the verity of Astrology? It may be they will read us a Lecture of difference from *magnitudes* and *motions* of Starrs; that some are bigger then the Earth, some lesser; againe, that some finish some motions in twenty foure houres, others not other motions in so many scores of yeares, or more. But if this be their defence, the matter of predicting Astrology is thereby made to me more incredible: For if (as they say, with *Keckerman*) the *Moone* be lesse then the Earth at least twenty times, and the rest of the Planets below the Sunne proportionably, as *Venus* twenty seven times lesse then the Earth; and *Mercury* two and twenty: How then shall these at any posture, at any one and the same time effect or signifye

nifie any thing to all the World? For all the Astrologers in the World will undertake to prognosticate from these Planets upon all men on Earth, borne at one and the same houre. If the *Sunne*, as they confesse, be about an hundred and sixty times bigger then the Earth; and all the Planets above the Sun proportionably; as that *Saturne* is fourscore and eleven times bigger then the Earth; *Jupiter* fourscore and fifteene times; *Mars* one time bigger, with one third; how then is it that there is difference of natures and events in thousands borne at the same houre, and especiall in Twins, as we sayd afore. If they say that this is because of the swift externall violent motion of all the Starrs, *Planets*, and *Fixed*; that they are hurried round the Earth by the first movable from East to West, &c. in twenty foure houres; which is to runn sixty times sixty Miles in every houre, then we demand how can the Starrs have time to make any distinct impression by any particular influence on one borne, especially on one who perhaps may lie in the mouth of the womb, partly borne, partly unborne, sometimes in the head and foreparts, sometimes in the hinder parts, for a quarter or halfe an houre, or many houres. Or what Astrologer upon the swiftnesse of those motions, and the slownesse of the birth, which cannot be borne in an instant, but

at

at best gradually, shal be able to prognosticate punctually that such Starrs, with such influence, did so complexionate such an Infant at such a *Minuit* of time ? For by the computation aforesayd, the Starrs run, in the sayd motion, in every minuit of the hour sixty Miles. If Astrologers will plead any thing to help themselves herein, from the slownesse of other motions of the Starrs, that are natural, and internal to them ; as that all the *fixed Starrs* (which are knowne by their twinckling to our sight) move from North to South (as they say, so *Alsted*) in three thousand five hundred yeares, and back againe in three thousand five hundred yeares ; so that they finish not that motion under seven thousand yeares ; how then can any Age since the beginning of the World have experience what the Conjunction of the Starrs may produce ? So for the motions of the seven *Planets* : If they say (as *Keckerman*, &c. affirme) that the Sun hath three Orbes : First, that in which the Sun it selfe is fixed, and is the middle Orbe, and is excentricall to the World ; that is, The World, or Earth is not just in the middle of it ; by reason whereof the Sun is sometimes in the *Perige*, namely neerer the Earth for some moneths ; and sometimes in the *Apoge*, to wit, more remote from the Earth, for other moneths. And in this *Eccentricke Orbe* the Sun moves, as they say,

say, according to the succession of the twelve Signes from West to East, not finishing that motion under three hundred sixty five dayes, and about six houres. And withall as they assert, that by reason of this Orbe the Sun moves as in relation to the center of the earth, one while swifter, another while slower; that is to say, it moves slower whiles it is on the *Northerne* part of the World, lingering there an hundred eighty six dayes, eight houres, and twelve minuits; but runs swifter on the *Southerne* part of the World, dispatching its race in an hundred seventy eight dayes, one and twenty hours, and twelve minuits; and so stayes longer with some of the Signes (as they say) and lesse while with others. And that secondly, The Sun hath, as they say, a *supreme* Orbe contiguously adjoynd above to the aforesayd Orbe. Thirdly, an *inferiour* Orbe, in like manner adjoynd beneath to the sayd middle Orbe, both partly Concentrick, partly Eccentrick (the use of which two Orbs, as held forth by Astronomers, I shall not here stay to relate.) And the motion of those two extreame Orbs, is, as they confesse, very slow, so that they finish not their course, which is like some motion of the eighth Sphere, under forty nine thousands of years (as *Keckerman* affirms.) All which makes mee againe demand, how any men could ever attaine

to a certaine experience of Conjunctions of Starrs, seeing this number of forty nine thousand extends it selfe to an age above seven times older then the creation of the Starrs?

It would be too tedious to recite all the severall Orbes and motions of all the other Planets, according to the common opinion; as, that the *Moone* hath five Orbes, some of which move swifter then those of the Sun, putting her twice every moneth in her *Apoge* or exaltation, and twice in her *Perige* or descention, with differences in both, that in the same *Apoge* it is sometimes higher and sometimes lower, and so in the same *Perige*; and hath one motion that is not finished under eighteen yeares, seven moneths, and about twelve houres.

That *Saturne* hath a motion whose course takes up thirty yeares; *Jupiter* one of twelve, *Mars* one of two, *Venus* of one. And *Mercuries* motion (as *Keckerman* affirmes) *Est admodum varius imo magnâ parte adhuc incognitus*; that is, *It is wonderfull various, yea for the most part yet unknowne*. Now lay all these varieties and uncertainties together, and then judge what certainty of experience there can be had of the conjunctions of Starrs, just so long and so much, as to make such a sure impression of such influences and efficacies on men in the birth, as may duely and truely prognosticate, that

that so shal such a man be and doe ; but so another, especially in Twins.

The third Argument. All rules of Sciences and Arts (by the fundamental Position of Artists) are *Axiomes*, *Maxims*, *Theoremes*, *Canons*, &c. that is, Most worthy, and most speciall principles, experiments, or rules, for their verity and certainty. But such are not the rules of Astrology. First, Because of the foresayd various varieties and uncertainties of Starrs, both in their *owne* motions, and in comparison with *others*. Secondly, Because no man knoweth the particular qualities or efficacies of all the Starrs. No Artist yet ever undertooke to speake of more then the seven *Planets*, and some few nominated *Fixed Starrs* of some few severall magnitudes ; leaving out millions that are neither named nor knowne. Yea thirdly, thousands of Starrs cannot be so much as seen a minuit together ; as the Philosophers confesse in their discourse of *Via lactea*, the *Milky way* in the Heavens, to be seen in a most starry night, especially in Winter. Fourthly, Because all the Starrs doe shine upon the earth at once, joyntly and promiscuously ; so that they that are under them cannot by any rule from nature know what influences shall be predominant in their effects. Fifthly, They have more time to alter the Complexions of young people from the Cradle to

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manhood,

manhood carryed and walking abroad. I say to alter their complexion by radiation and influence ; then to stampe upon them an unchangeable impression upon them in the secret Chamber of their birth ; as we see many natural men and Women , not differenced by grace, much altered from Melancholly to Cheerfulnesse, &c. So that if some Starrs in one position, in an instant at birth have a power to imprint ; other Starrs, and perhaps more prevalent, have likewise a power to blot out that in many yeares, and to instill a new one. Sixthly, There are many causes below between us and the Starrs to alter the influence of the Starrs , or interrupt their native operation ; as the various complexion of the ayre, diversity of windes, the different postures and situations of men , as sometimes under a direct, sometimes under an oblique radiation , &c. Seventhly, Astrologers depend on Clocks and Dyals, to know the posture of the Heavens at the houre of their prognosticating ; which Dyals and Clocks oft are false, which may make a wide difference in a minuit, in which as we heard some motions of the Heavens run sixty Miles. Eighthly, The Astrologer cannot be able to allow exactly for the *exaltation* in the *Apoge* and *descension* in the *Perige* of the Planets, with their swifter motion in the *one* then in the *other*, so as to determine justly how much power

power of prevalence there may be in their influences at such changes. Ninthly, A man can never certainly conclude of a particular event from a cause that is most universal, most remote, and so but a partial cause of the thing predicted. But the Starrs are no other but such a kinde of cause of mens complexions and actions; and therefore are no sure grounds of prediction concerning the future affaires of men. The Parents complexion, Divine dispensations, occasions, and opportunities among men, and a mans owne obedience or disobedience to God, have farre more influence into man to dispose him to be, or doe this or that, then all the myriads of Starrs. Tenthly, Astrology contending for such a power of Starrs over the soule of man (which is the principle of all actions) inferrs as if the soule of man were *ex traduce*, generated by the Parents.

First, Contrary to many Scriptures, *Psalms*. 102. 18. *The people that shall be Created shall praise the Lord.* *Eccles.* 12. 7. *The spirit returnes to God that gave it, whiles the body returnes to the Earth.* *Heb.* 12. 9. *We have had Fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of Spirits?*

Secondly, Contrary to the rules of art, reason, and experience, *Calum non agit in animam,*

&c. The Heavens cannot act directly upon the
 soule; nor can a mans body complexionate, al-
 ter, or master his naturall spirit. So that the *To*
intelligere, and *To Velle*, the Acts of reason and
 wil doe not depend on sense. For in sleep, wee
 have strong actings of reason: And when a-
 wake, in the time of deepest rationall medita-
 tions, the senses are uselesse, and their acts sus-
 pended, as if we did neither see nor heare.

The fourth and last Argument against Astro-
 logie that I shal urge, passing by innumerable
 others, is, That a maine part of the base and
 bottom on which *Astrologers* build the structure
 of their Art of *Prediction*, is but meer imagina-
 tion; for there is no such thing as the tenth, or
 ninth Sphere: And therefore the *Zodiack* pla-
 ced by *Astrologers* in them, is but a dreamed
 fiction; yea and one of the *Quondam* great *A-*
strologers (*M. P.*) will dare to say, that the
 “twelve Signes, bounded as they suppose, with-
 “in the demensions of such a thing as a *Zo-*
 “diack; namely, the Signes of *Aries*, *Taurus*,
 “*Gemini*, &c. that is, a *Ramme*, a *Bull*, &c.
 “(feigned to have power over the twelve parts
 “of mans body) are onely twelve imaginary
 “Signes: For in the HEAVENS (saith he)
 “there is no such matter as a *Ram*, a *Bull*, &c.
 “And how (saith he) can it stand with reason
 that in a firmament FEIGNED by Poets, and
 Philosophers,

" *Philosophers*, a FORGED Signe (which in-
 " deed is NOTHING) should have any power;
 " or operation in the bodies of men. Againe,
 " the very order of Government of these signes
 " in mans body, is *fond* and without *shew of rea-*
 " *son*: For according to this platforme, when
 " the Moon commeth into the first Signe *Aries*,
 " shee ruleth in the *head*; and when shee com-
 " meth into the second Signe *Taurus*, shee ru-
 " leth in the *neck*; and so descends downe from
 " part to part, ruling two, in some three dayes,
 " &c. Where observe (saith hee) that the
 " Moon is made to rule in the *cold and moyst*
 " *parts*, when shee is in the *hot and dry Signes*;
 " whereas in reason, a more consonant order
 " were this, that when the Moon were in *hott*
 " *and dry Signes*, as in *Aries, Leo, and Sagitta-*
 " *rius*, shee should rule in hott and dry parts
 " of the body; and when shee is in *cold and*
 " *moyst Signes*, she should rule in the *cold and*
 " *moyst parts of the body*; and so still governe
 " those parts which in temperature come neereſt
 " to the Signes wherein the Moone is. Beside
 " this, some learned Physitians have upon ex-
 " perience confessed, that THE OBSER-
 " VATION OF THE SIGNE IS NOTHING
 " MATERIALL; and that there is no danger
 " in it, for guelding of Cattell, or letting of
 " blood. And the *vanity* of the old conceit and

"imagination of them that have put much in
 "the Signes, appeares in the common practice
 "of men, who commonly upon *Stevens* day
 "use to let blood, be the Signe where it will.
 "The truth is (saith he) the Signe in its owne
 "nature is neither way available, being but a
 "phantasie, grounded upon *supposed* premises,
 "and therefore ought to be rejected as meer
 "VANITY. Thus farr he.

Now let me add some particulars suiting to
 what he hath sayd to illustrate the same; and
 so I shall not onely confirme him, but also what
 I affirmed my selfe in the beginning of this Ar-
 gument.

First, Touching those *feigned Firmaments*, or
 Heavens, called the ninth and tenth Heavens;
 besides that the ancient famous Astronomers,
Plato, Aristotle, Hipparchus, and many others,
 knew no such thing; sense also doth evince that
 we can be sure of no more but eight: For wee
 see distinctly the seven Planets, Sun, Moon, &c.
 and their severall motions in twenty four hours,
 &c. And we can perceive the eighth Heaven of
 fixed Starrs (knowne by their twinckling) to
 move in one motion, round the Earth in twenty
 foure houres; because we can see the *heelles* of
 the lesser *Northerne Beare*, adjacent to the
 North Pole, to be downward towards the Earth
 in the evening, and to be upward in the morning.

But

But we have no sure ground to conclude that there are more Heavens, either the *Chrystall ninth*, or the *first moving tenth*. The grand reason brought to prove them from the two other motions of the eighth Heaven of fixed Starrs, beside that from *East to West* in twenty foure houres, as that the eighth Heaven of fixed Stars moves from West to East, comming to be in the same posture as when they began that motion, by the end of forty nine thousand yeares. And that the same eighth Heaven hath another motion from *South to North*, and thence to *South againe*, which procelle and recessse is a finishing seven thousand yeares; and therefore that that motion of the eighth Heaven, from *East to West* in twenty foure houres, must needs be *violent*, as forced from some tenth Heaven, naturally so moving; and that from *West to East* in forty nine thousand yeares, must be also violent, as forced from some ninth Heaven, naturally so moving; and the last motion of the eighth Heaven, *Viz. From South to North and back againe* in seven thousand yeares to be the *naturall*, peculiar, innate motion of that eighth Heaven; seeing that (as they forme the Argument) one simple single moveable body can have but one natural motion; I say this Argument doth not evince my reason in the least, to beleieve the existence and being of a ninth and tenth Heaven.

For

For God that by his Word at the beginning sayd to the Earth, *Stand thou still*, and to the Sea, *Move thou continually*, with severall motions, as of flowing and reflowing, twise every twenty foure houres, and they obey his voice to this day; the same God commanding the eighth Heaven to runn from *East to West* every twenty foure houres; and withall to linger and flinck back every day a little from *West to East* (as suppose with the Astronomer) as much as comes to one *Degree*, or sixty miles in an hundred yeares (which is about three quarters of a mile in one yeare and halfe a quarter) and also to roule forward from *South to North*, and back againe from *North to South*, so gradually till in seven hundred yeares it is as it was, cannot choose but obey the voice of God; and so move without ceasing And (to throw away *Traditions* in *Philosophy* as well as in *Divinity*) tis a readier way and surer, to say God commanded the Heavens so to move at first creation, and they obey, then to say, *Primus motor*, God moves the *Angels*, or *Intelligences*, they move a tenth Heaven, & a tenth heaven moves the other heavens. And to the clause of one natural body, we say that there is hardly any naturall motion, without some violent, as the *Philosopher* calls violent. For if *fire* ascends, no more of the flame ascends in a pure natural motion, but that which ascends

in the Mathematical indivisible line in the point of the *Pyramis*, pointing from the center-point of the earth, to its correspondent point in the Sphere of the lowest Heaven. Indeed if the Pyramicall forme of the flame were turned upside downe, then all the flakes of flame might seeme to take their natural order proportionable from one center-point in the Earth to their severall correspondent points in the Sphere of the lowest Heaven.

So of any heavy body, Stone, or Bowle, &c. falling downe from some high places to the Earth, no more of it moves naturally, in a precise notion of naturally, then the very middle of it tending downward in a Mathematicall strait Line to the Center-point of the Earth; the corners of such a Stone, or the circumference of that Bowle, falling not with the like naturall motion, because there is but one universal Center-point in the middle of the Earth, to answer to downward motions; which is the Physicall demonstrative reason why naturally the Earth is round, the heavy parts more pressing to the general Center-point, the lighter lesser.

So the *Water* in its motion in a River, it naturally tends downeward, yet desires not to be so low as the Center of the Earth: And the meane while it tends progressively forward; and in this progressive motion, no more is precisely

cisely naturall, but what proceeds in a strait line: For the water hath no minde of it selfe to goe out of its Line; that being out of its way, and besids its design. So that either we must say one body may have many naturall motions, or we must no more feigne more Heavens then eight, to move the rest, in their severall motions, then we dare feigne more Elements then foure, to manage the severall motions that are in each one of them.

Secondly, Touching the *imaginarie* Sphere the *Zodiack*, this must needs be an infalible conclusion; so far as the *Heaven* or *firmament* of the *Zodiack* is feigned, so farr of necessity must the *Zodiack* supposed in that *Heaven* or *firmament* be a meer feigned thing. (We heard afore, that most Learned Philosopher and Astronomer *Keckerman* lay it down for a sure rule: That *Astronomers* may make, and use *Hypotheses*, that is, *Suppositions*, but *Astrologers* may not.) But the ninth and tenth Sphere or Heaven are feigned, therefore the *Zodiack* imagined in them is also feigned. Tis worth the while to heare *Asted* (which is to our purpose) what he sayth concerning the *Zodiack*. The *Zodiack* (saith he) of the first mover (that is the tenth Heaven) is IMAGINARY, of the eighth Sphere real. The *imaginary* is *Primaryly* and *ORIGINALLY* in the first Mover, or tenth Heaven, in the inferior

rior Spheres it is secondarily *conceited*. The Reall *changeth* its situation ; the IMAGINARY doth note. The signes also of the real Zodiack, are wonderfull UNEQUAL, but in the *imaginary* equall. In *accounts* the imaginary Zodiack is more commodious ; but not so in predictions. Thus you see how much *fiction* there is about the Zodiack ; and more honour ascribed to the *feigned* then to the *reall*.

Thirdly, Touching the twelve imaginary Signes : There is no such formes of Starrs, as of themselves seeme such. Compare *Taurus* and *Aries* : And *Aries* lying under *Balana*. Tradition and Globes tell us such things, but the Starrs of themselves could never make us so imagine. See the Celestial Globe.

Fourthly, Touching the disorderly placing of the *bott dry Signes* in parts that are not hott and dry : Note that *Alsted* a Learned Philosopher, and was also an Astrologer (at least in opinion) affirms in his System, or Treatise of *Astrologie*, that the twelve Signes are divided into foure *Trigonos*, that is, *Ternions*, or *Threes*. In *primo trigono sunt signa ignea, videlicet, ARIES, LEO, & SAGITTARIUS* : In his *dominatur Calor & siccitas, quæ dominantur cholera & sapor amaro* : that is, In the first *Ternion* are the fiery Signes, *ARIES* the Ram, *LEO* the Lyon, and *SAGITTARIUS*, the Archer.

cher. In these Signes are predominant heat and drynesse, which have dominion and rule over Choler, and bitternesse. So Alsted, Uranosc. Par. 4. Cap. 4. Now that these Signes are thus assigned to have dominion; Aries on the head, and Leo on the heart, and Sagittarius on the Reines and loynes; your Astrologers shew you in your ordinary and common Almanacks. But your Phylosophers and Physitians will assure us upon strong reason, that a man hath the Coldest braine, and moystest heart, and humidst reines.

Fifthly, Touching the imagined Signes, and their supposed dominion over the parts of mans body, this would be taken into consideration; that the *Traditions* about them is such a fiction in the eyes of some *Astrologers*, that some of them omit them, in their Almanacks, others expressly deride them. So Master *Pond* in his Almanack :

*Should I but dare to omit the Anatomy,
Which long enough hath gul'd my Country friend.
He with contempt would streight refuse to buy
This Book; and tis no Almanack contend.
Aske him its use, hee'll say he cannot tell;
No more can I; yet since he love'st so well,
Ile let it stand because my Book shall sell.*

And for my part, I have of purpose tryed the
experiment

experiment of letting blood in that part where the Signe hath been (as the Almanacks prescribe) with very good successe, and no danger at all.

SECTION V.

Confuting the OBJECTIONS that are brought in the behalfe of ASTROLOGY.

I will not be so severe (unprovoked) as to take publick Cognizance of, and to name to the World , the Authors , Books, Predictions, or Practises that have apologized for, and acted in Astrologie ; because of other good Learning in them (which I reverence ;) though in their *Astrologicallys* , I know they have exceedingly erred. If any wil be violently impertinent, *Vijs & modis*, by all meanes to lay low others persons or parts, thereby to advance their mistakes, the *Defendent* then is bound to tell ALL THE TRUTH, which can be made good by substantiall witnesses, and testimony. That which I have in my eye to doe, is onely to give a light touch, and pointing with the finger upon some few things that are most speciously pretended to be Patronages of Astrologie.

And because some are more *Oratorious*, others more *Logicall*, I shal suit my language to theirs. And to the first I must say, it appeares by what hath

hath been sayd in the precedent Treatise, that THE HEAVENS yet never spake the LANGUAGE of Astrology, so as the most learned in the World (aforenamed) could ever understand. And to rhetoricate high in the behalfe of *Astronomie*; or to kick downe low, them that slight it, is wide from the businesse in hand touching *Astrologie*, whose vast difference from the other was afore sufficiently, though breisfly, intimated: And though we should owne it, that *Pleyades*, *Arcturus*, *Orion*, and other *Starrs* (mentioned in Scripture, and allowed therein to be lawfully mentioned by us) have stampt in them by creation a power of INFLUENCES, whereby accordingly they OPERATE on sublunary Bodies; men knowing in some measure those influences, so that they lawfully PREDICT according to the knowne nature and quality of those influences; yet will it not thence follow that there is any such thing allowed as *Judiciary Astrologie*, to predict and foretell what shall befall men, and Cityes, and Common-wealths, in relation to humane affairs, arbitrary actings, and Spontaneous voluntary transactions that depend immediately upon the movings of the will of man. All that would naturally follow from those indefinite premises (if granted) would be onely a particular conclusion, that therefore in some things men may be

be able in a lawfull way probably to predict some kinds of events, as what *whether* there shall be, or perhaps whether it will be an *healthy*, or *sickly time* for Men and Beastes, or such like *naturall* effects of the naturall influences of starrs. Which if men can atteine at times of the yeere to see *distinctly* in their just positions, exaltations, conjunctions, &c. and have had experience of the operations of their influences; they may perhaps sometime blunder right, that so weather, health, or sicknesse, &c. may follow as they conjectured. But all this, and if wee could name a 100. more *naturall* effects, would not satisfie the *Astrologer*, or his Clients; nor keep up the reputation of the one, or answer the expectation of the other. They ordinarily come to the *Astrologer* with these Queries? "Such a time I was *borne*, after what manner shall *my life and death* be? Thither I intend to *goe*, and so and so to do, what shall be the success? Such a night I was *robbed*, what *manner of person* was the Theife, and *where*, or *how* may I find him? Such a thing I lost at such a time, how may I *get it againe*? I am *loved and do love* severall persons in a way of marriage which may I take as *lucky*, which refuse as *unluckie*? with infinite the like Questions, and many more stranger then these. To which if the *Astrologer* make no answer, the Resorters despise him. If

he doth undertake to give a positive answer to such interrogatories, then I must aske him what Scripture, or reason doth teach, or *allow* such a kind of *Astrologie*? The Heathen *Roman Senate* (without direction from *Moses*, Deut. 18. whom they knew not, or acknowledged not) made laws against *Vaticinatores*; that is, *Those that would foretell things* (as *Ulpian* in his seventh Book, *De Officio preconfulis*, tells us) And if *Gellius* doth thinke that the common people understood by that name the *Chaldeans* (*A. Gell. lib. 2. Noct. Att.*) this doth not conclude that the learned *Legislators* so understood it. And if they did, the suspicion is yet unreMOVED, whether all *Astrologicall Predictors* of humane events, and arbitrary transactions are not of the same brann with the *Chaldean Foretellers*? And therefore *Moses* and the Prophets, &c. condemning *Astrologie*, condemne all without limitation, or distinction: so that wee have no warrant to take mans word against Gods word; but to refuse their distinction of *lawfull* and *unlawfull Astrologie*. For all *Astrologie*, that is properly *Astrologie* in the opinion of *Astrologers* (and not *Astronomie*, *Physiologie*, or *Meteorologie*, &c.) that is, to predict the effects aforesayd, is *unlawfull*, *superstitious*, *false*, *abominable*, &c. And so are we to understand those *Epithites* or additional titles of *Astrologie*, in divine, and humane pious Writers.

Writers. For they do no more intimat a lawful *Astrology* then in the common expression, *Turpe vitium, filthy or uncomly vice*, doth intimat that any vice is not filthy but comly. So that *Astrology* was not hertofore before the time of *Ptolomy*, & *An. S. P. T. S.*, unlawfull, onely because then the Art was imperfect, and its prognostication *uncertaine*; but because for many other and greater reasons (as we heard afore) did God condemn it in his word the *imperfectiō* and *uncertainty* also still essentially adhering to it, as learned *Astrological* *Al-*
pharab. did, but of the other day, and others more as-
sert; before mentioned sufficiently. *Melancthon*, they say, teacheth us, how necessary *Astro-*
logie is. Could I have found it by perusall of all his works, I should have thought so too; but with the same labour finding the *contrary*, I must rather beleive what I see, then what I beare. He speaks against *Astrologie* in his Commentary on *Gen. Chap. 1.* upon the words, *Videre quod sit num, &c.* it is in the beginning of his works and therefore one would thinke hee would not afterwards so grossly contradict himselfe: his words against *Astrologie* in that place are, *Primum hic observabis, vanum esse Commentum philosophorum, quod de ordine causarum, & de exitu syderum prodiderunt. Nam ante astra, con-*
stantur planta, quas potissimum nasci, et servari
virtute syderum existimaverunt. That is, First

thou shalt observe here that the FICTION which the Philosophers have set forth concerning the order of causes and the INFLUENCE of Starrs is V A I N E. For the plantes which they have imagined to be procreated and nourished by the Vertue of the Starrs, were created afore the Starrs: so Melancthon. And I much suspect that the originall pretenders of Melancthon to be for Astrologic, mistook by a negligent view of his words on the Epistle to the Colossians, Chapter which are these, *Medicina comprehendit Physiologiam & Astronomiam. Sunt enim in mendendo, temporum discrimina quedam servanda. Est autem et alia ASTRONOMIAE utilitas, quod oportet habere civilium negotiorum causa certam anni et mensium descriptionem, &c.* Necessary is & altera philosophia pars quae MORUM PRÆCEPTA TRADIT ET QUAE LEGES REGENDARUM CIVIVM PEPERIT. In which words Melancthon speaks something of the usefulness of Astronomy; of Physiologie (or Physicks; that is, Naturall Phylosophy:) of Ethicks; that is, Morall Phylosophie, to teach men external good manners; and of Politicks; that is touching the civill government of Cities, and Common-wealthes: But not a word of the name or thing of Astrologic; and therefore I thought it not worth while to translate this last place

place. Tis sufficient for us, that *Melancthon* doth not appeare an Advocate for *Astrologie*; though happily the *Originall first Pretenders* thought so, by a cursory carelesse glance of the eye upon those his words; and the derivative or Seconds, so beleev'd; crediting the first Quoters. A common and easie way of being deceived.

We have confest afore, that many strange things have, and may be done by the *Opticks* (the Art of seeing) and severall other Arts; as the same may be granted to *Statics* (of Ponderations) &c. So that *Ignoramus* would thinke them to be *juggling*, or, &c. We honour all true Art and Artifices, of which the Artist (at least) can give from *nature*, *justissimam rationem*, a due account and cause. But this doth not countenance, in the least, the *Astrologie*, and *Astrologicall Feits* we speake of. A friend of *Astrologie*, to patronage it, makes great use of that place in *Job*, Chap. 38. Vers. 31. which our English Translators thus render, Canst thou refraine, or binde the sweet influences of the *Pleiades*, &c. And from this one word *Influences*, draws forth great conclusions for *Astrologicall Predictions*. But first note, that in the *Hebrew* (the sole judge of the right reading of the Text) there is no such word as *Influences*, or *Sweet*, but onely מערנור that

is, The *Pleasures, Delights, or Delicacies*; כִּימָרָה of *Vergilie, or Pleiades*, In the *Syriack*, and *Arabick*, there is lesse; mentioning onely the *Face of Pleiades*. And in *Hieroms* Latine translation as little, namely, *The shining Starrs Pleiades*. In the *Chaldee* lesse yet, for it neither names *Pleiades*, nor *Influence*, nor any effect of any vertue upon the sub-lunarie bodies, but mentions onely the motions of Starrs, thus, *Wilt thou binde Orion with Chaines, and loose the Cords that draw Arcturus?* And to the same tune the *Greeke* Translation of the *Septuagint*, *συνίεντες δὲ δεσφύουσιν*. That is, *Hast thou composed the bond of Pleiades, and hast thou opened the fence, or enclosure of Orion*. Secondly note, that whatever intimation of influence any Astrologer can draw from this Text, it will prove but a *naturall* influence upon *Plants*, and *naturall bodies*, to further their *naturall effects*, nothing tending to Predictions of *voluntary actings*, and *human events* of men, as men, as that same friend of Astrology hath ingenuously confessed enough to this purpose. "Although (saith he) ALL THINGS are not governed by the INFLUENCE of the Heavens, yet MANY eminent things doe HAPPEN in the AYRE, and in the BODY of man, whose Originall cause is from the vertue of the Heavens. As some-

"times

ies ; "times the influence is helped forward through
 Sy- "Diabolicall and wicked INCHANTMENTS,
 tion- "so oftentimes *God is pleased to hinder the in-*
 Hic- "fluentiaall vertues of the Heavens at the pray-
 The "ers of the Faithfull. It is sure that *so much*
 lesse "credit is not to be given to such SIGNES as
 flu- "the vulgar and credulous *Astrologer* doth i-
 sub- "magine ; neithet is their vertue and power
 mo- "altogether to be rejected. Influences though
 Orion "they descend on man, &c. yet they doe not
 draw "COMPELL, through any necessity : For the
 weeke "FREE minde of man is not subjected, and as
 requir- "it were, enslaved to any POSITION of the
 d of "STARRS ; For *Sapiens dominabitur Astris ;*
 en- "that is, *A wise man shall rule over the Starrs.*
 ate- Thus farr the great Freind of *Astrologie*, if not
 can an *Astrologer*. In which, I much commend him
 at- for his ingenuous and candid dealing. For ac-
 lies, cording to this declaration, there can be *no*
 end- *due, true, and lawfull prediction of humane things*
 and by the Starrs : Though we grant *Meteorologi-*
 end- *call effects* ; yet this inferrs nothing for *rationall*
 ough events. But our *lover of Astrologie* afore quo-
 ALL ted, allowes not in his glosse on *Luke 12. 54.*
 LU- a certainty of effects of Starrs in *Meteorologi-*
 ament *cals* ; How then shall we in *Arbitrarirs* ? Nor
 d in will the distinctions that some make, helpe up
 se is the credit of judiciary, or divinatory predicting
 me- *Astrology*. "They say there is a threefold
 mes

“Prognostication, or Divination; namely, *Superstitious, supernaturall, naturall*: And *superstitious* is either *Heathenish, or Oraculous*.

Not to spend time about the *forme* of these distinctions, either to note the low debasing, Scripturelesse, and unworthy phrases of *Supernaturall Prognostication, or Divination*, whereby to signifie the *wonderfull Predictions* of the *extraordinary inspired Prophets*; or to shew that the *termes* of the distinctions, *Coincidere*, are not distinct; *superstitious*, and *supernaturall* being both above nature. God so acting in the *supernaturall*, and Satan in the *superstitious*. And *Heathenish and Oraculous* all one; those Oracles they mention of *Apollo, &c.* belonging to the Heathen. I say not to spend time about *words*; I shall briefly speake to the *thing*; namely, That by the Arguments, the Scriptures use and urge against Astrology in *generall*, without the least distinguishing in favour of any kinde of Astrologie, properly so called; it appeares that all Astrology is *Superstitious, Heathenish, &c.* To tell us of the effects of *STARRS* in *Meteors, Elements, Plants, &c.* is onely to *Physiologie, or Meteorologie*. To discourse further, “as to lay the effect of the Starrs is a *voluntary action*, by which the principall efficient God, is *HELPED, ASSISTED, and FURTHERED*, in producing

“*produeing the effect, as the Master Builder is helped by his servants to build an House, is not onely an unwarrantable, but a most sinfull, I had almost sayd, a blasphemous speech. That God that can doe all things immediately of himselfe (as we see in the Creation, and miraculous operations) when he useth any of the Creatures in producing any effects, He ASSISTETH THEM, not THEY HIM. And we finde not in the Scriptures that Hee used any Creatures to predict voluntary actions, but his Prophets.*

Those that will defend *Astrological predictions*, by a distinction betweene *Non illicitum*, and *Licetum*, that though Astrological predictions are not *lawfull*; yet they are not *unlawfull*, doe not consider that *lawfull* and *unlawfull* are immediate contraries; so that whatsoever cannot be truely asserted to be lawfull, is unlawfull: And as weake is their defence to presume to say that Astrological predictions are no where in the Word of God forbidden; either explicitly or implicitly: For notwithstanding their superficial glosses (not worth a particular answer) on two or three Scriptures that are against them, whereby to abate their edge, and to save the head of Astrology from wounding; it hath been abundantly afore demonstrated out of many Scriptures, that Astrology,

strology, indefinitely, without exception is condemned by the Word of God. To whistle off the dint of any Scripture, expressly disliking Astrology (as *Isa. 47. 13. &c.*) with the distinction that there *superstitious*, or *Heathenish* Astrology is forbidden, not lawfull Astrology; hath been already answered; That all Astrology, properly so called, is condemned in the Word of God, by such and the like *Epithites*, of *superstitious*, *Heathenish*, &c. as all vice is condemned by the names of *filthy*, *uncomely*, (&c.) vice. And those termes added to Astrology, of *Superstitious*, *Heathenish*, &c. are of the very dint of the Arguments in many places of Scripture, whereby the holy Ghost intends to render all Astrology odious.

For the great matter that some would make of the mention of a Starr (*Matth. 2. 2.*) appearing at Christs birth, &c. whereby to countenance *Astrologie*; I shall answer briefly (because the Presse calls upon me to shut up.) Either we must consider this Starr *singly*, or *conjunctively*: If *singly*, then if this was a *reall* Starr, it was either *ordinary*, or *extraordinary*: If *ordinary*, namely, made and settled in its *being* in the first creation, and ever since common in *appearance*, how should it of its selfe signifie Christs birth an effect, once onely to be, from the beginning to the end of the World?

It

It is impossible that a common cause, or signe, of it selfe can be a sure demonstration of a new single singular effect, never to be but once. If it was an *extraordinary* Starr, then either so in being *newly created*; which inferrs that God did not create all *things* in the beginning, no not all *kindes* of things; for the *Starrs*, say the Philosophers upon the ground of their different natures, do *Differre specie*, differ in kind. If extraordinary only in *appearance*, now, and not afore appearing, how should it of it selfe teach any Astrologer the sayd event, who mainly pretends experience? If it were a *seeming* starr; that is, a *Comet*, or Blazing starr: First, that rather presageth death, then birth, by reason of the noysome and filthy fumes and exhalations of which it is compounded, and being on fire diffuseth them into the ayer in which the Sons of men are enwrapped. Secondly, Then, this starr belongs rather to *Metereologie* (a part of naturall Philosophie) then to Astrologie. If we consider this starr *conjunctively*; namely, together with propheticall explanations upon it (as the starres in *Joel 2.* And *Matth. 24.*) then the consideration of this starre was more *Theologicall* then *Astrologicall*. And this is supposed by the Learned, both ancient and moderne, that the wise men of the East tooke into consideration the signification of this starre by the help of *Scriptures*,

tures, either immediatly comming to their view (being *Eastern* neighbors of the Jews) or *mediatly* by the hands of them that had their glosses (of such a thing to come) out of the Scriptures. Tis put upon *Chrysostome*, that he affirmes that in "the East in a City called *Seth*, neere the Ocean "there were a society of men, twelve in num- "ber, students in *Astrologie*; who learning out "of *Balaams* prophesy, *Numb.* 24. 17. that "such a Starr was to appeare, gave themselves "from yeare to yeare to observe the Heavens, "and to waite for the appearing of it: and for "continuation of that observation throughout "many ages till it did appeare, did at the death "of any of the twelve, choose another in his "roome; by which at last they saw this Starr. *Calcidius* likewise a *Platonick* Philosopher flourishing in the time of Christs birth, writing upon *Plato* his *Timeus*, concerning diverse Starrs and their wonderful effects, saith thus, *there is a more* "holy and divine history (meaning the Scriptures) "Which reports that by the appearing of a cer- "taine extraordinary Starr, not diseases and "death were foreshewn, but the venerable descent "of God for mans salvation; which Starr was ob- "served by the *Caldeans*, who worshipped God, new "born and become man, and offered him gifts. So farre *Calcidius*. And whereas in Hebrew, that prophesie of *Balaam* runnes thus, *There shall*
come

come a STARR out of *Jacob*, and a PLANT or BRANCH shall rise out of *Israel* (according to which *Isaiah* and *Jeremiah* Propheſie, *Iſa.* II. I. *Jer.* 23. 5. and 3. 15.) the *Greek* of the *Septuagint* (who wrote about 300. yeeres afore *Chriſt*) translates *Starr* by *Ἀστρον*, a *Starr*, but *Plant* or *Branch* (which our *Translators* render *Scepter*) the *Septuagint* translate by *Ἀρβαν* & *MAN*; which the *Vulgar Latine* followes. So that the *Learned Eſtern* people, by their knowledge of the *Hebrew*, and of ſo ancient a *Greek* Translation, might compound a diſſenſe out of theſe two; that a *Starr* ſhould ariſe to ſignifie the birth of a moſt eminent man to be borne of the blond of *Jacob* or *Israel*. Laſtly the *Ancient Sibylls* (who wrote long before *Chriſt*; Some as anciently as the *Babylonian* captivity; ſome mentioned by *Virgil*, who flouriſhed above 40 yeeres afore the birth of *Chriſt*, &c.) do in their way, foretell of *Chriſt*, and ſometimes in an *Aſtrogicall* phraſe,

ſam redit & virgo redeunt Saturnia regna:
ſam nova progenies calo demittitur alto.

Theſe *Sibylls* were ſo wel known in the *Eſtern* world, that from them (how ever they came by it) they might have ſome hints of this *Starr* and its pointing at *Chriſt*. Theſe things being ſo; tis

plaine, not the Starr of it selfe *Astrologically*, but
 the *theologicall* pre-expositions of that Starr did
 cause men to understand, at the appeareance
 thereof that Christ was to be borne. Tis wel
 confest by some, whom they cry up to be for
 their *Astrologically* way, That both nature and
 " Art may beat a stand in spirituall things, espe-
 " cially concerning Christ, which as the Apostle
 " witnesseth, are very mysterious, *Ephes. 3. 4.*
 " *1. Tim. 3. 16.* The wise men hoping wel of
 " the Jews, as Gods peculiar people, goe to Je-
 " rusalem, and consult with them. These wise
 " men came to Christ by the guidance of a Starr,
 " which may Justly blame the *unwise*, who as-
 " cribe their not coming to Christ to fatal neces-
 " sity, or the influences of Starrs; as *Tertullian*
 " hath it, *Deonerant seipsos, et mala mentis im-*
 " *petus vel fato vel astris imputant. As Austin*
 " hath to the same purpose, *Falso de stellarũ in-*
 " *fluxu conquerũtur mortales, quod peccatũ adeo*
 " *voluntarium est; quod si non voluntariũ non est*
 " *peccatũ;* that is, mortal men falsly complaine of
 " the influence of the stars; that sin is so *voluntary*
 " for if it be *not voluntary*, it is not sin. Did we
 " resist by grace our corruptions, we should de-
 " ceive the *Astrologers*, by ruling over the Stars.
 " The highest God can, and doth oft crosse the
 " course of nature, and often produceth that
 " which could not be foretold by the observation
 of

“ of the Stars. And therefore men should *σπουδαίως*
ἢ τὸ σωφρονεῖν, not to think beyond that wee
 “ may wisely think, to be wise to sobriety. Cer-
 tainely to foretell contingencies is the property
 of God himselfe.

Thus farre for answer to the *Orators* for *A-*
strology.

Next wee will give a short reply to them
 that are more *Logicall*.

Obj. God made the starres to be *signes*, *Gen. i.*
14. therefore the knowledge of the signification
 of those signes is lawfull.

Ans. God made them to be signes of naturall
 effects or events; not of *arbitrary* and *morall*, that
 depend on mans will, on which the Starrs have
 no power : *Corpus non agit in animam*. A body
 cannot act upon the spirit of a man, no more
 then a materiall Sword can wound an Angell.
 Again the Starres are not signes to us of all na-
 turall events, as to wit, not of naturall *contingen-*
cies (to us contingent) as the lighting of a
 Crow neere us, or, &c. but of naturall *necessaries*
 knowne by apparent common experience. As
 that of *Solomon*; when they cause a *north Wind*;
 it drives away raine, &c. And that of our Savi-
 our *Mat. 16. 3.* speaking accordiug to the com-
 mon experience men had. *When the skie is red in*
the evening, ye say it will be faire weather. But
when the skie is red and lowring in the morning, it
will

will be foule weather. Further, The Starres may be signes in regard of .their *motions*, belonging meerly to pure *Astronomie*, as when there wil be an ecclipse; though they should never be signs of any events in regard of their influences or qualitative Vertues.

Obj. The Starres are causes of many things here below. But it cannot be unlawfull to observe causes how they produce their effects, *Scire est per causas scire*. All true knowledge is by the causes. And therefore, *Felix qui poterit rerum cognoscere causas*, he is happy that knows the causes of things.

Ans. 1. Wee sayd but now, the motions of the Starrs *cause* ecclipses; somtimes of the Moon by the interposition of the earth exactly between it and the Sun; somtimes of the Sun by the direct interposition of the Moone between us and the body of the Sunne, which the *Astronomer* (though he never knew the least of the inward influentiall qualities of any of the Stars) can predict. And therefore all this doth add nothing at all to countenance *Astrologie*.

Secondly, wee demand what causes are the Starres? Not particular causes of particular events, but generall common causes that work in common, and alike upon all things. Now no man can divine of a *particular event* by a *generall cause*, unlesse he know the particular causes subordinate

subordinate and their particular vertues. Some give this instance, that a man cannot, by setting many *sorts* of egges under a Hen, foretell what will be hatcht, by the meer sitting of the Hen in common upon them all; unlesse also he know the particular qualityes of those egges; so from the Starres, being common causes no man can foretell events, unlesse he knew the kinds and qualities of causes and things subordinate to them.

Obj. Experience shews that *Astrologers* sometimes hit right.

Ans. To this *Master Perkins*, and other pious Learned men, and with appeal to many others, and of those of as great antiquity as the times of the Apostles; gives this answer, and with great confidence; that in this there is "a secret *Magick* at least; if not an open covenant with the Devill; he making supply what "is wanting in the vertue of Starres, and rules "of *Astrologie*. And, say they, this is the judgment of those that have known this Art. So "farre they. Consonant to which wee referr the Reader to what before was confest by *Master Briggs*, *Saint Austin*, and others; he makes mention of. Which is the more confirmed; because if the *Astrologers* client comes tempting him and not confiding in him; that is, in his skill.

N

skill, he can do nothing, but if he can admire the Artift, and rely upon his skill, then he can answer his desires. And this is confest by them that have been great *Astrologers* but now repenting have left it, whom if need be, I can name

Obj. *Moses* and *Daniel* were greatly skild in this Art. For of *Moses* tis sayd, *Act.* 7. 22. That he was learned in all the WISDOME OF THE EGYPTIANS. And of *Daniel*, *Chap.* 1. 17. 20. That he had skill in all Learning and wisdom of the CHALDEANS.

Ans. If they had practised it in their younger yeeres, it doth neither follow nor appeare in the Bible, that they continued to practise it. For wee are sure at mans estate they were precious Godly men. Secondly, It is sayd, they had *skill*, not, that they *practised* it. They might have skill, and to use it as *Saint Austin*, *Master Perkins*, and *Master Briggs*, &c. to abhor and testifie against the evill of it.

Thirdly. It is plaine that *Moses* was opposite to the *Egyptian Magicians*, &c, and by his skill conquered and shamed them, and convinced them, that the finger of God was in what *Moses* did. And of *Daniel* it is said, that he was in skill ten times BETTER then all the *Astrologers* or *Magicians*

Magicians that were in all Nebuchaduezzars
 calme, Dan. 1. 20. Therefore his skill must
 needs be divine, and above *Astrologie*.

Obj. Wee see and feele that the Sun and Moon
 and other Starres have great power on the ayre,
 and so by it on the bodies of men, as appears
 even by this, that in some weathers wee are
 more cheerfull, in some more Melancholy; in
 some more healthy, in others more sickly.

Ans. All this is nothing at all to *Astrologi-*
 all prediction of *naturall contingents*; much
 lesse of *voluntary moralls*. Nor can wee tell so
 much in many naturall things, as to which Starre
 to attribute which effect seeing they all at once
 co-operate: As a man in a juice, extracted mixtly
 out of severall hearbs pounded together, and
 strayned, cannot by all his senses distinguish the
 vertues of these acurately, much lesse foretell
 which (being medicinably applyed) shal operate
 most, & what peculiar effect it shal produce; least
 of all if this compound juice must be mingled
 with some other liquors, as the operative quali-
 ties of the Starrs are mingled with the qualities
 of the Elements; of them *above*, in their radia-
 tion afore they reach to us; and of them *beneath*
 by exhalation of them, and reflection of the
 beames.

beames of the Starres, which is a second mixture, and so a further confounding of humane understanding how to judge of them what they will effect.

Obj. Sol & Luna, post Deum omnium viventium vita sunt : Herm. Trism. The Sun and the Moon, next under God are the life of all living creatures.

Ans. If they be the life of *all* living creatures, then no more of *men* then of *beasts*, or *plants*. What is this then to the actings of their *understandings* and *wills* wherein they are distinguished from, and sublimated above all corporal things, whose *formes* are (*materiales*) *materiall*, not *Spirituell*. Food is the cause of mans life, yet that hath no influence upon the soule. The soule of man acts pure, yea purest reason when the body is as dead by deep sleep. Therefore all this objection makes nothing for *Astrologie*.

Obj. Κλόρον, και σεισμόν γῆς εκ των κατ' ἔχον καύσεων, &c. ἐπ' αἷς σημεία γίνονται οἱ ἀστέρες. *Phil. Jud. de mund. Opif.* Movings and Earthquakes proceed from the concussions of the Heavens, &c. because the Starrs are made for *Signes*.

This

This objection out of FORGED Philo (as
 earned Broughton calls him) is nothing for
 the praise of *Astrologie*. In *Meteorologie* are
 handled *earthquakes*. They are passions of the
Earth, not of men, the earth hath a fit of the
 winde, and makes it in part, to tumble for ease,
 till it belcheth it up againe. If the *attractive*
 Starrs, that at least, draw *light* things upward,
 are become *depulsive* to make the Aire descend;
 I wonder tis not so sayd in all the body of Phi-
 losophie? And if any thing be ascribed to the
 Starrs in the *ascent* of that *Earthquake-ayre*,
 tis needlesse; for it would as surely ascend of
 its owne levitating quality (as soone as the
 Earth gives way) without the help of the Stars,
 as without them, water will descend.

If Starrs be sayd *mediately* to cause Earth-
 quakes (I know not how ;) their Hosts and
 Myriads, bespangled over the Heavens, sur-
 rounding the Earth, operate in *common*, as well
 as *constantly*; and the Earthquaks are so *seldome*
in time, and so particular to petty *places*, in
 comparison of the *Universe*, that no just rea-
 son can predict this event by them. To say,
 that because the Starres are signes of *some*
 things; as of Day and Night, Heat and Cold;
 &c. which are *naturall*; therefore they are

signes of *all* or *most* things, even of *Contingencies*, *Arbitraries*, and *Moralities*, and to ground of *prediction*, of such; is such a gross *Non-sequitur*, that no man that hath, and useth reason, will, or can beleeve it.

Obj. Δημοκρίτος ἐν τῶν μεταρτίων ἡμετερώσεως πάλαι προέλεγε, &c. *Clem. Alex. Strom. l. 6.* Democritus foretold many things, by the Observation of things above; and it was called *Wisedome*.

Ans. By what things above? For there are some Elements above, and in them many airy fierie, and watery Meteors, as well as Starrs. If by the Starrs, then what things did he foretell? If that in *Clemens Alexandrinus*, The Starrs are instruments of time: Or that of *Thales Milesius*, to foretell *Eclipses* of the Sun, &c. Or finde out *Ursa minor*, or the like Starrs, to direct the Marriner in Navigation; these belong not to *Astrologie*, but to *Physiologie*, and *Astronomie*. Nor doe they conduce to predictions of humane actings. Hee foretold any thing (being an Heathen, which is not cleerely pre-visible by nature or reason, his σοφία, *Wisedome*, was falsly so called. But to doe him lawfull right, as farr as we can know

know ; He was, saith the Story, an *Astronomer*,
which produceth nothing for the honour of
Astrologie.

Obj. Augustin saith, *Astrologia perscrutanda*
est ad cognoscendum proprietates istorum syde-
rum, ut hunc locum intelligere possimus, that is,
Astrology is to be searched into, to know the
properties of those Starrs, that we may be a-
ble to understand this place : Therefore in the
judgement of *Augustin*, there is a lawfull use
of Astrologie.

Ans. I have sought this place in *Augustin*
most diligently, but could not finde it. Nor
doth the Quoter of it direct me where I might.
If there be any such place in *Augustin*, it can
import no more but this, That some place of
Scripture, speaking of some Starrs ; the know-
ledge of the qualities of those Starrs, would
further the fuller understanding of that place
of Scripture : But what makes this to predict-
ing Astrology, more then *Meale, Leaven, &c.*
(*Matth. 13.*) or the Precious stones, a *Jasper*,
and *Sardine*, and *Emerald*, (*Revelat. 4.*)
whose properties well understood, helpe more
fully to know the meaning of those Scriptures ?
Surely *Augustin* never intended in that expres-

sion, if any such be in his Workes, to advance Astrologie, or Astronomie, or the *consideration of Starrs* and Constellations for understanding of the Scriptures, or any other good use.

For in his Workes * he hath these expressions, opposite to any such intent.

Edit. Basil per Froben.

A.D. 1569. Astronomia parum aut nihil commodat Scriptura, Aug. Tom. 3.

Col. 38. that is, Astronomie little profits or lends to the Scripture.

Syderum cognitio parum utilis Scriptura, Aug. Tom. 3. C. 38. that is, The knowledge of the Starrs, or Constellations is little profit to the Scripture.

Augustin in his *T. I. C. 761. T. 8. C. 197.* speaks against, *Astrologos & eorum curiositates*, Astrologers and their curiosities.

In his 1 *T. C. 90. 100. 102. 126. 418.* Hee detests the vanity of *Astrologie*.

In his 4 *T. C. 742.* He pronounceth that, *Astrologi veritatis inimici*, Astrologers are enemies of the truth.

In his 5 *T. C.* 279, &c. he abundantly disputes of the uncertainty of *Astrologie*.

And in his 5 *T. C.* 291. *Augustin* hath this terrible speech against *Astrologers*; namely, *Astrologorum responsa ex malis esse spiritibus*; that is, That the answers of *Astrologers* are from or by evill Spirits.

And in his 8. *T. C.* 165. *Augustin* affirmeth, that *Astrologie* is not necessary to this life, *Astrologia huic vita non est necessaria*.

Augustin in his 10. *T. C.* 625. sheweth the vanity of *Astrologers*.

And in his 8. *T. C.* 197. is his *INVECTIVE* against the new *Astrologers*.

Augustin in his fifth Book, *De civitate Dei*, Cap. 1. (to which some give this title, *Contra Astrologorum ineptias*, i. e. Against the Fooleries of *Astrologers*, Jo. Crisp.) hath these words, *Illi verò qui positionem stellarum quodammodo decernentiùm qualis quisque sit, & quid ei proveniat boni, quid ve maii accidat, ex Dei voluntate suspendunt, si easdem stellas putant habere hanc potestatem traditam sibi à summa*

*mà illius potestate, ut volentes ista decernant, magnam Cælo faciunt injuriam, in cujus velut clarissimo senatu, ac splendidissimâ curiâ, opinantur scelera facienda decerni, qualia si aliqua terrena civitas decrevisset, genere humano decernente, fuerat evertenda. Quale deinde judicium de hominum factis Deo relinquitur, quibus Cælestis necessitas adhibetur, cum Dominus ille sit; & siderum & hominum? Aut si non dicunt stellas, accepta quidem potestate a summo Deo, arbitrio suo ista decernere, sed in talibus necessitatibus ingrendis, illius omnino jussa complere, itane de ipso Deo sentiendum est, quod indignissimum visum est de stellarum voluntate sentire? Quod si dicuntur stelle significare potius ista, quam facere, ut quasi locutio quedam sit illa positio, prædicens futura, non agens (non enim medioeriter doctorum hominum fuit ista sententia) non quidem ita solent loqui Mathematici, ut verbi gratiâ, dicant, Mars ita positus homicidam significat, * sed homicidam facit; veruntamen, ut concedamus non eos ut debent loqui, &c. Qui sit quod nihil unquam dicere potuerunt, cur in vitâ geminorum, in actionibus, in eventis, in professionibus, artibus, &c. adhumanam vitam pertinentibus, atque in ipsa morte sit plerumque tanta diversitas, ut similiores eis sint, quantum ad hac*

attinet,

attinet, multi extranei quam ipsi inter se gemini. Ita Aug. In cuius verba ad * ad hunc modum Erasmus, Mars sydas est ardens, violentum, cruentum. FIRMICUS, Lib. 3. Martem in septimo ab horoscopo loco partiliter constitutum, id est in occasu, maxima mala, & immensa pericula scribit decernere, FACERE scilicet homines homicidas, sceleratos, facinerosos. Ita Erasmus è Firmico. i. e. "As for those that make these operations of the Starrs in good or bad, to depend upon Gods will, if they say that they have this power given them from him, to use according to their owne wills, they doe Heaven much wrong; in imagining that any wicked acts or injuries are decreed in so glorious a Senate, and such as if any earthly City had but instituted, the whole generation of man would have conspired the subversion of it. And what part hath God left him in this disposing of humane affaires, if they be swayed by a necessity from the Starrs, whereas he is the Lord of Starrs, and of men? If they doe not say that the Starrs are Causes of these wicked acts, through a power that God hath given them, but that they effect them by his expresse command; is this fitt to be imagined for true of God, that is unworthy to be held true of the Starrs? But if the Starrs be sayd to

portend

“portend this onely, and not procure it, and
 “that their posirions be but *signes*, not *causes*
 “of such effects (for so hold many Learned
 “Men;) Truly the Astrologians use not to say
 “*Mars* in such an house *signifieth* this or that;
 “no but *maketh* the Childe born an Homicide.
 “But to grant them this error of speech, &c.
 “Now commeth it to passe, that they could ne-
 “ver shew the reason of that diversity of life,
 “actions, state, profession, art, honour, and
 “such humane accidents, that have befallen
 “two Twins? Nor of such a great difference
 “both in the things aforesayd, and in their
 “death, that in this case many strangers have
 “come neerer them in their course of life, then
 “the one hath don to the other, &c. Upon which
 “words at *. *Erasmus* of himselfe, and out of
 “*Firmicus*, saith, *Mars* is a Starr bloody, fiery,
 “and violent: Being in the seventh House saith
 “*Firmicus*, l. 3.) in a Partile aspect with the
 “Horoscope (that is in the West) doth pre-
 “fage; that is, *Maketh* men murtherers, wick-
 “ed, and heynous.

Augustin in the same Book, Chap. 7. hath
 to this purpose: *ſam illud quis ferat quod in*
eligendis diebus; nova quadam ſuis actibus fata
moliuntur? Non erat videlicet ille ita natus, ut
haberet

haberet admirabilem filium, sed ita potius ut contemptibilem gigneret, et ideo vir doctus elegit horam qua misceretur uxori. Fecit ergo fatum quod non habebat, sed ex ipsius fato cepit esse fatale, quod in ejus nativitate non fuerat. O stultitiam singularem? Eligitur dies ut ducatur uxor, credo propterea, quia potest in diem non bonum, nisi eligatur incurri et infeliciter duci. Ubi est ergo quod nascenti jam sydera decreverunt? An potest homo quod ei jam constitutum est, diei electione mutare, et quod ipse in eligendo die constituerit non poterit ab alia potestate mutari? &c. that is,

“ But who can endure this foolery of theirs to
 “ invent a new destinie for every action that
 “ a man undertaketh? That wise man afore-
 “ said, it seemes, was not borne to have an ad-
 “ mirable son, but rather a contemptible one; and
 “ therfore elected he his hour wherein to beget
 “ a worthy one: so thus did he worke himsefse
 “ a destiny more then his Starrs portended, and
 “ made that a part of his fate, which was not
 “ signified in his nativity. O singular fond-
 “ nesse! A day must now be chosen for Mar-
 “ riage, because otherwise one might light on
 “ an unlucky day, and so make an ill marriage.
 “ But where then is the destiny of your nati-
 “ ty? Can a man change what his fate hath ap-
 “ pointed, by choosing this day or that; and
 “ cannot

“ cannot the fate of that day which he choo-
“ seth be altered by another fate ? Againe, if
“ men alone of all the creatures on earth, be
“ under the starry power, why doe they choose
“ dayes to plant, and dayes to sow, and so
“ forth ; dayes to tame Cattle, dayes to put to
“ Males for increase of Oxen, or Horses, and
“ such like ? If the election of those dayes be
“ good, because the Starres have dominion in all
“ earthly bodyes living, creatures and plants, ac-
“ cording as the times doe change ; let them
“ but consider how many creatures have ori-
“ ginall from one and the same instant, and yet
“ have such diverse ends, as he that but noteth
“ will deride those Observations as Childrens
“ toys. For what Sot will say that all hearbs,
“ trees, beasts, birds, serpents, wormes, and
“ fishes, have each one a particular moment of
“ time to be brought forth in ? Yet men doe use
“ for trying of the Mathematicians skil, to bring
“ them the figures of the births of beasts, which
“ they have for this end diligently observed at
“ home ; and him they hold the most skilfull
“ Mathematician that can say by the figure, this
“ portendeth the birth of a beast, and not
“ of a man, &c. Thus far *Augustin*, out of whom
I might have quoted much more ; but they that
list, may in his Works easily find it of themselves.

CHAP. XI.

A PARALLEL of other particular sins of the present times ; with the prophecies of those Texts afore named, of the last dayes, demonstrating that these are the times forerunning Christs next appearance , according to the Prophecies of the Scriptures.

THIS further prophesied in the first Epistle to Timothy, Chap. 4. Vers. 2. 3.

First, That in those later times (Vers. 1.) Men shal *speake lyes in hypocrisie*. Two evil qualities, to be *Hypocrites*, and to *speake lyes*. Hypocrites doe alwayes *make* or *doe* lyes. Their seeming to be in Religion, what indeed they are not, is a lump of lyes. But the Text saith, they *speake lyes*, or (neerer the Greek) *Speakers of lyes*. Tis much for men of no shew of Religion to *speake lyes* ; but for men that take upon them the Garbe of Religion, to *speake lyes*, is worse. And in the way here meant , is worse yet ; namely, under the pretence of *having the spirit*, and of *revelations by the spirit* to vent *lying doctrines* : Of which sort of men this Age abounds ; witnesse your *Seekers*, *Shakers*, *Familists*, *Ranters*, *Adamites*, &c. whose horrid opinions

opinions and practises, tis better to bury in silence, then once to name, although they pretend for them, Revelations. Their damnable hypocrisie appears; first, in that whiles they pretend much more of the *spirit* above other men, they are not at all spiritualized, but are *sensuall*; pleasing their senses; voluptuous in their conversation, in meats and drinks, and venierious lusts. Secondly, In that they pretend the spirit, yet *desert*, if not *despise* the Word of God, which is the voice of the spirit, by which alone they come to know that they pretend to know; namely, *That there is an holy spirit*, and that there hath been *an inspiration into some men by that spirit*, and that still there is *an infusion* of that spirit into some that are true Christians. They will pretend to speake truthes, yet forsake the Word dictated by the spirit; which is the *rule* of truth: Or else how shal it be discerned whether any speake *lies*, as tis in this Text; for other men that speake contrary to them may as wel pretend the spirit and to speake truth, as wel as they; unlesse they wil say all men speak truth. And then they advance all men to be as high spiritually as they pretend themselves to be, and so overthrow all their owne glory.

Secondly, It is there Prophefied, that their *consciencs are seared with an hot Iron*; that is, they are hardened, and stupified, as a part of a mans

mans flesh is when seared. And that a mad kind of professors of this Age have attained to this sin and misery also, is cleere by that mine and others eares have heard from their own mouths, professing that they were wont to be troubled for every thing, every small sin, but now troubled at nothing, counting it their perfection. And have called exhortations to walke by the rules of the Gospel, *Legalities*.

Thirdly, *Forbidding to marry*; which none more doe in effect then the *Ranters*, *Adamites*, &c. of these times. The *Papists* doe by retaile, forbidding some men, as their *Priests*; and others at some time; *Viz. In Lent*, &c. But the madd Professors of these times, by whole sale, thinking and practising that *Women are common*; they say, *They are free, their spirits are free*; namely to make their flesh common: And say, that though they goe away and lye with others *Husbands or Wives*, yet they know no *Man or Woman after the flesh*: Witnesse some of their Confessions.

Fourthly, *Commanding to abstaine from meats*, which God hath created to be received with thanksgiving of them which beleeeve, &c. Thus doe the *Papists* of these last times, forbid certaine meats at some times; thus doe the *Jewish Christians* of these dayes; if not the *Diggers* too, forbidd some meats at all times: And our late wilde professors

fessors of severall Sects, are against receiving meats with thanksgiving; against praying or praising for their meat at Meales.

Fifthly, Tis prophesied in the second Epistle to *Timothy*, Chap. 3. Vers. 2. That in the last dayes, *men shall be lovers of themselves, &c.* What men? Answer, Men that are a kinde of Professors: For so is the close to all these vices, Vers. 5. *Having a forme of godlinesse, but denying the power.* The like of *selfe-love* was never seen, as in these dayes among men named Professors: Every man minding himselfe, shifting for himselfe, prejudicing his neighbour, in Estate and reputation; all is his owne that any man can get, though with betraying others: and their religious discourse is to calumniate, and condemne others unheard.

Sixthly, In the same, 2. *Tim.* 3. 2. Tis prophesied, men shall be *covetous*. So likewise, 2 *Pet.* 2. 3. This unhappy Age doth too much verifie this; and answer to the prophesie thereof, in that there have and doe now abound, not onely unrighteous *Plunderers* of private mens Estates, but also *Sycophants*, State-cozeners, Cheaters of the Common-wealth, unfaithfull in their Accounts; besides *Bribe-takers*, that sell Justice, if not injustice for Money.

Seventhly, Tis prophesied there, and Vers. 4. that men shall be *Boasters*, proud, blasphemers, beady,

heady, high-minded : Of such this present evill Age swarmes. Out of *pride* they *boast* and that *blasphemously*, that *they are God* (in expresse termes) assuming to themselves the *titles*, and *authoritative formes of speech of God himselfe* : Of old, *Adam* would be *as God*, the *Angells* would be *as God* ; the *Heathen Emperours* would be a *kinde of God* ; but these say, *They are the great God* ; and that the *creature is God*, and *God is the creature* ; but with *Oathes and blasphemies vilifie the true God*, as mine, and others eares can testifie : And to seale up their iniquities ; what these *high-minded, Super-luciferian* proud spirits, doe as with the tongues of Devils belch out, they doe as *headily* stand in, being past all conviction, by way of Argument, but in stead thereof, as waters stopt, they swell up the more, and run over, beating downe all bancks and bounds of common civility, and humanity.

Eighthly, Tis prophesied in the same second Verse, that men shal be *disobedient to Parents* : Parents in the *fift Commandement* signifie all *Superiours*. Sutablely *Peter* prophesies of the same times, and the same kinde of men, 2 *Ep. Ch. 2. V. 9, 10, 11. The Lord knoweth how to reserve the unjust to the day of judgement to be punished, but chiefly them that walke after the flesh, in the lust of uncleannesse, and despise government, be-*

ing presumptuous and selfe-will'd, they are not afrayd to speak evill of Dignities; whereas the Angels greater in power durst not. Jude, Vers. 8, 9. Hath the same expression, and the same argument from Angels, &c. Should seeme this sin of *despising Superiours* is a most damnable sin, and rise in those that walke after the flesh in the lust of uncleannesse: No wonder, because *Dignities and Superiours, Magistrates and Ministers*, instruct against, and strike against such their vices. And by woefull experience I and others doe know that this evill Age abonnds with such; namely, with *State-Levellers*, and *Church-Levellers*: the former pulling downe civil powers (though the Ordinance of God, *Rom. 13.*) striving to bring Government downe to a *Popularity, parity*, if not, *Anarchie*. Some of them professing against *Civill salutations of any man*, by putting off of Hatts, or, &c. And that they know no relations, but of *Fellow-creatures*. And if the Scriptures be urged against them, they (if they deny them not) turne all into Allegories, formed by their owne phantasies. The latter, the *Church-Levellers*, opposing the Offices in the Ministry, of *Pastor and Teacher*: and by a pretence of *Propheying*, which they could never tell what it was in the *Essentiall definition*, they equally interest many talkative, but unfit Brethren unto the right or liberty of *Teaching*; and

and if they may *teach* (say they) they may also *administer the Seales* : Especially if (as some " of them hold) there be no instituted solempne " forme of administation, especially of the " Communion : Onely the Elements to be put " before them, and every one to take them. We speake what we know to our sorrow, or else we should not speake it.

Ninthly, Tis prophesied, *Viz.* in 2 *Tim.* 3. 2. That in the last dayes men *shall be unthankfull* : This is proper to these dayes, wherein men almost of all ranks have been most ungratefull to them of whom they have received most favours. 'Twas a great speech among the *Greeks* to say, *Giftlesse gifts* ; but we can say farr more in these dayes ; namely, *Hate-procuring gifts* : Men that have been kinde to others, have procured nothing at last, but hate for their love ; a sorry exchange.

Tenthly, *Unholy* : This naturally followes the other, *Ingratum dixeris, & omnia dixeris* ; say a man's *ingratefull* and say he is any thing : And this is the idiom of all false sorts and sects of Professors, and the sure symptome that they are naught, in that they are *unholy*, impure, of a filthy converse and conversation, turning liberty into licentiousnesse : Their *Principles*, their *language*, their *practise* *unholy*. And they are not *unholy* onely with *hypocriticall* *unholi-*
O 3
nesse ;

nesse ; but with *prophane* unholinesse, of oathes, blasphemies, &c. (using the forme of words of the Communion, in their tossings of their Wine-cups) with *Heathenish* unholinesse, and worse, transgressing all rules of civility ; and lastly, with *Atheisticall* unholinesse, which is worse then Diabolicall (the Devill being no Atheist, *Jam. 2. 19.*) For whiles they say, *God is all things*, and all the Creatures are God (as they did 312. years after Christ, as appears largely in *Lactantius*) they indeed *make God as nothing*. So that the Apostle puts this *unholinesse* as a thing like the belly of the *Trojan Horse*, or a *Common-shore*, containing all vices.

Eleventhly, Tis prophesied, namely in that *2 Tim. 3. 3, 4.* That in the last dayes men shall be without *naturall affection*, *truce-breakers*, *false accusers*, *incontinent*, *fierce*, *despisers of those that are good*, and *Traytors*. These are naturally put together, vices are chained. These in speciall ; and fastened upon the myriades of Mal-professors, the false Christians of this woeful Age : They doe, or have assumed the name of Professors, or Christians, but now being *incontinent*, not abstaining, almost from any vice ; and being fierce in their evil, they have *lost all naturall affection to their owne Kinne and Countrey*, breaking all *truces and compacts* ; brother betraying brother, the Son the Father, and many betraying

betraying their owne trust, and so the reputation and Estates of others, and oftentimes their lives too; and on the contrary, *hating all that are good; Papists against Protestants, and Malignants against true Professors*; as these late Warrs have abundantly verified.

Twelfthly, *Lovers of pleasures more then lovers of God*; which is the complexion of false Professors in these dayes; whose judgement and practice tend to *wantonnesse*, setting aside the love of God, as a feigned notion, making God indeed, to be nothing; affirming most blasphemously, that *their reason is God*.

Thirteenthly, In *Vers. 6. Creep into Houses, leading captive silly Women, laden with sins, led away with diverse lusts*: This most sadly suites to these pernicious times, as appeares by those *Ranting Priests, or Teachers*, who in private *Preach and practice Doctrines of Adulteries*, and running away with other mens Wives.

Fourteenthly, In *Vers. 8. Resisting the truth as Jannes and Jambres did Moses*: Just so now, swarmes of those that are unsound in the truth, make it their whole businesse to bring the *sound conscionable Ministers of Christ into contempt*, accounting it a great peice of Religion so to doe.

Fifteenthly, Tis prophesied in *2 Pet. 2. Vers. 1. There shall be false Teachers among you, who pri-*

vily shall bring in damnable Heresies, even denying the Lord that bought them: Which is woefully fulfilled in these times; wherein those that take upon them the notion of Teachers, and their followers (not to mention their innumerable other Heresies) have affirmed, that Christ
 “is a carnall or fleshly thing: That those that
 “are growne Christians may goe to God immediately without a Christ. Others goe higher;
 “that Christ did not rise againe. Others yet
 “higher; Contemning him by the notion of the
 “man dying at Jerusalem. Thus first in their blasphemous opinions, they deny the Lord Christ that bought them; that bought them, not onely in the judgement of Charity, which is not the full weight of the Apostles aggravation of their sin; but also bought them, in laying downe a sufficient price for all sinners, and so for them; yea further, bought them in taking upon him the common nature of all men, bringing it neerer to him then the nature of Angels, Heb. 2. whereby he makes mankinde saveable (denying it to lapsed Angels.) Yea lastly, bought them, in preaching to them in the Gospel that he dyed for sinners indefinitely, offering himselfe and salvation by his blood unto them, beseeching them to receive him by faith, and he will actually save them. Secondly, They deny him in their impious practises, (called A trampling of Christ, Heb. 10. 29.)

For

For *Vers. 3.* Tis here sayd, *Through covetousnesse, they make merchandise of you. Vers. 13.* They count it pleasure to ryot in the day time, and are spots and blemishes, while they feast with you. *Vers. 14.* Having eyes full of adultery, that cannot cease from sin, beguiling unstable soules; an heart exercised with covetous practises, &c. Are gon astray from the right way unto the way of *Balaam*, who loved the wages of unrighteousnesse, *Vers. 17.* Wells without water, and *Clouds* carryed with a tempest, *Vers. 18.* Speaking great swelling words of vanity, they allure through the lusts of the flesh; through much wantonnesse those that were escaped from them who live in error, *Vers. 19.* Who promising them liberty, they themselves are the servants of corruption. *Vers. 20.* For if after they have escaped the pollutions of the World, THROUGH THE KNOWLEDGE OF THE LORD AND SAVIOUR JESUS CHRIST, they are againe intangled therein and overcome, the later end is worse with them then the beginning. O what a lively Iconisme and Character is this of these times; limbing forth to the life, the hereticall impious persons thereof, that deny Christ in practise also. Evill opinions will not be alone, without evill practises. If men teach errors and heresies it must be for some advantage. They doe as in *Vers. 3.* through covetousnesse make merchandise of their auditory.

Their

Their hearts being *exercised*, as tis in the fourteenth *Verse*, with *covetous practises*, they vent wicked strange Doctrines, and thereby as *Verf. 15.* receive of their followers the *wages of unrighteousnesse*, as *Balaam* did of *Balaak* for comming to curse and seduce the people of *Israel*. So they *make merchandise of Professors*; selling their soules to sin and Hell, for the gaine they receive by teaching such Doctrines: And on the other side, if *people will maintaine such Impostors*, for teaching such their Doctrines, there must be something in those Doctrines *that must exceedingly please that people*. Now the two ingredients mentioned in this Chapter, and Preached in this Age by these Varlets, please unsound hearted Professors exceeding wel; namely, Doctrines of *adultery*, of *lusts of the flesh*, and of *much wantonnesse*; and Doctrines of *heresie*, that *there is no need of a Christ*, *no need to labour or trouble themselves with faith and repentance*, and the *rules of the Gospell*. Though they were once carryed on in a way of *reformation*, in and through the *knowledge of Christ*, yet now they may *lay aside Christ*, and tis their LIBERTY so to doe; and their *corruption of practice is their perfection*, as they openly professe it in these evill dayes; and though in the judgement of the Scriptures and of good men, they are as BRUTE BEASTS, and SPOTS, and

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and BLEMISHES to the beauty of the Church;
yet they count it pleasure to ryot, in the day time
of the Gospel, and if need be of the naturall day;
and sporting themselves in their lascivious ways,
though good men count them deceivings. But
that, nor our eares, nor this place wil beare it,
many horrid particulars might be here recited,
of the practises of these times. *They speak great
swellings* (but are but) WORDS, and of va-
nity: Though they seeme to be Wells, yet not
to hold the waters of life, Doctrines of godli-
nesse; but onely pitts to catch mens soules in.
And though they seem to be high, they are but
Clouds, and not set to raine and drop downe
the Doctrines of truth; but empty Clouds car-
ryed up and downe with the tempests of tempta-
tions, of motions of their lusts, and admiration
of a fresh auditory, to adore them for their li-
centious and flesh-pleasing Doctrines.

Sixteenthly, Tis prophesied in 2 Pet. 3. 3, 4.
That in the last dayes there shall be Scoffers, walk-
ing after their owne lusts, and saying, Where is
the promise of his coming, for since the Fathers
fell asleep all things continue as they were from the
beginning of the Creation? Most exactly fulfilled
in these dayes; thousands of people alleading
the Scriptures (as these doe) for their licen-
tiousnesse, but refuse them where they are a-
gainst them. They settle themselves in a way of
walking.

walking after their owne lusts, and then turne
Scoffers and despisers of the Doctrine of Heaven
and Hell, and the immortality of the soule; as
 mine, and others eares in part can witnesse.

Seventeenthly, and lastly, Tis prophesied in
Jude, Vers. 18, 19. That those scoffers in the last
times, walking after their owne ungodly lusts,
should separate themselves, but are sensuall, not
having the spirit. A most high impudence; yet
 fulfilled in these times upon many. These scof-
 fers openly making local Heaven and Hell, and
 the reunion of soule and body after death, a
 meer fiction; they utterly make voyd the whole
 frame and System of the Scriptures, wherein we
 are taught *the spirit, and doe receive the spirit,*
2 Cor. 3. and yet wil pretend the spirit. They are
luxuriosi, meer vegetables, or animals, in compari-
 son of the spirit of grace; yea, live most *sensu-*
ally and contrarily to the operation of the spirit
where it dwels, and yet pretend to have the spi-
 rit. They *dropicorici*, they separate, segregate, or
 put a notion of distinction on themselves in their
 owne opinion, that they have the spirit; that
 they are better then others that are more strict,
 and yet the Apostle wil allow them to be but
animals at the best; yea *Bruit beasts*, as yee
 heard, *2 Pet. 2.* as their lives testifie against
 them, in that they walke after their owne lusts,
 and not after the rules and ruleings of the
 spirit,

spirit, as it acts in them that have indeed the holy spirit.

Thus yee have a short survey of the mighty masse of evils of the last dayes; yee have had also a parallel of those sinnes, and these present times we now live in. And not onely here in these Nations we live in, but of other Nations beyond the Seas, especially where peace and liberty have abounded after great troubles. Their rotten hearted men, their hellish Books, and Writings, and so their damnable opinions and wayes of practice, have been transmitted hither, so that the whole Earth, the whole Christian World is corrupted before the Lord.

What therefore can we expect, but that the Lord should take up some such resolutions as he did, *Gen. 6.* immediately afore the Flood; to bring an universal destruction or desolation upon the generality of them that are called Professors, or Christians, called there the *Sons* of God.

And surely (a thing to be trembled at) God hath not been silent to tel as wel what shal be the *judgement* upon the sins of the last times; as the *sins* of the last times: And therefore if the *sins* of the last times be ours, the *judgements* of the last times wil be ours, unlesse some effectual course be taken: For Gods threatnings are conditional in the meaning, however expressed, as we see in the story of *Nineveh*.

Though

Though judgements are threatned in the same places of Scripture where we had the *sins* fore-propheſied. (*2 Tim.* 3. 1. Those laſt impious times, ſhal be *perilous times*. And *2 Pet.* 2. *Verſ.* 1. & 8. they ſhal bring upon themſelves ſwift deſtruction, whoſe judgement now of a long time lingereth not, and their damnation ſlumbereth not. *2 Pet.* 3. 10. The day of the Lord will come as a theefe in the night, in the which the Heavens ſhal paſſe away with a great noiſe, and the elements ſhal melt with fervent heat, the Earth alſo, and the works that are therein ſhal be burnt up:) Yet in the ſame Scriptures are directions for eſcape to them that repent and beleeve and pray. For the Apoſtle there tels us, *Verſ.* 11. Seeing all theſe things ſhal be diſſolved, what manner of perſons ought we to be in all holy Converſation, and Godlineſſe. And what then? What ſhall this availe againſt an epidemical diſeaſe of ſin, and a general ruine upon the Earth? The Apoſtle answers both there, and *Chap.* 2. That the deſtruction ſhal be to the wicked, not to the godly; his words there in *2 Pet.* 3. *Verſ.* 13. are, *Nevertheſſe we according to his promiſe, expect new Heavens, and a new Earth, wherein dwells righteousneſſe.* And in *2 Pet.* 2. 4, 5. &c. to *Ver.* 10. his words and comforts are, That God kept the obedient Angels, though the ſinning Angels he caſt downe to Hell. And though he ſpared not
the

the old World, yet he saved Noah the Preacher of righteousness, &c. And albeit hee turned the Cities of Sodom and Gomorah into ashes, yet he delivered just Lot, &c. And upon, or from all, the Apostle draws an universal close of comfort, that the Lord knoweth how to deliver the godly out of temptations, though he punish the ungodly.

You see then it shal not be in vaine for the little flock of the godly to humble and pray, when an universal storme is comming. If there had been but ten righteous in Sodom, it had been spared. One wise Woman in Abel delivered the City. And Jer. 5. 1. to the same purpose. So Ezek. 9. 4. Mal. 3. 16, 17. And the Prophet speaks in general, Isa. 3. 10. Say to the righteous it shall be well with them.

Therefore, whereas the prophane Hereticks, adulterous swearers, blasphemers, Atheists, Papists, deboshed men, have been eaten up by the late Warrs, by thousands, and a kinde of religious irreligious swarme and spawne of Hereticks, adulterers, swearers, blasphemers, Atheists, and all sinning miscreants, are risen up in their stead, whose sins are worse, because sinned upon pretended principles so to doe, and may so doe, and therefore the cry of their sins greater, let us that feare the Lord indeed, cry mightily to the Lord, that through the blood of Christ, that cryes better things then the blood of Abel, we may

may outcry their sins : Their sins are stil extant and insolent, new Warrs threatned ; tis no time for true Christians to be secure. So shal the Catastrophe be to us as to the Israelites going to Warr with Canaan ; if the *Achans* be punished and the godly Israelites humbled , *Canaanites* (though once their *Brethren*, yet worshipping God according to the *inventions* of men , and not accepting *Peace* , according to Gods rule when offered) are overthrowne, and the Israelites possesse their Land. This is more considerable because *Joshua* is made a type of Christ, and called *Jesus*, and the rest in *Canaan* a type of our rest in a glorious estate on Earth, *Hebr. 4.* (weigh the Chapter, and the Original they that can, and they shall finde it so.) And what is sayd in that first of *Joshua*, and in a particular case of that Warr, *Vers. 5.* Is by the same Epistle to the *Hebrews*, *Chap. 13.* applyed to all beleivers, in all cases : And that which is spoken in that first of *Joshua*, that all the ground the Israelites shall tread on should be theirs, is promised to all beleivers according to *Dan. 2.* *Dan. 7.* &c. in *Revel. 20.*

Amen.

GOD,

G O D,

A rich supply

OF ALL GOOD.

SETTING FORTH,

- I. The Beleevers interest in it.
- II. The riches of it in quantity.
- III. The gloriousnesse of it in quality.
- IV. The meanes sealing up all : Namely,

CHRIST.

All illustrated, with many wonderfull and remarkable spiritual experiences, not onely of former, but of later Christians.

By Doctor NATHANAEL HOMES.

L O N D O N,

Printed by *Tho: Roycroft*, in Gold-smiths Alley,
neer Creple Gate, 1650.

GOOD

NEW YORK

March 1st 1895

Dear Sir

I have the honor to

acknowledge the receipt of

your letter of the 28th

inst.

in relation to the

above mentioned matter



PHILIP. 4. 19.

But my GOD shall supply all your need, according to his riches in glory, by Christ Iesus.



ERE is a *rich and glorious* Text ; for it containes *riches and glory*. A *comprehensive* Text, for it holds forth a *supply of all need*. The *Fountaine* is infinite, *Viz. God*. God shall thus supply. The conveyance and insurance infallible, *Christ Iesus*. And the *impression* that all these make upon the heart of a Beleever first or last, is very great. For this Text is spoken out of much confidence, and *experience*: *My God shall supply*. My God that hath supplied *me*, *Vers. 12, 13*. shall supply *you*.

So that the *But* in our English translation, may be better turned into *And* (as the Greek well beares it) thus : God hath heretofore supplied me, *Vers. 13*. now you have supplied me, *Vers. 14, 16*. AND God shall supply *you*.

Qu. Why did not *Paul* refuse the *Philippians* benevolence, and turne *YOUR* into *MY*, and his words to others, into *Faith* for himselfe, saying, *My God shall supply all my need*.

Ans. *Paul* could, and hath, and would againe have done this, if God had denyed all meanes, but

for him to refuse means, when meanes are offered, had been to tempt God, not to trust in him. The *Philippians* had well to spare, and (contrary to the gripple *Corinthians*) were willing to spare; and *Pauls* hands could not make up his *need*; hee must fulfill his Ministry, what ever was layd by, and he had been rich in Doctrines to the *Philippians*, therefore the *Philippians* did well to give, and he did well to receive. Besides *Pauls* Faith here ingageth for more to the *Philippians*, then his *sense* had received. He, one, had received from them a great many, some small contribution of some temporall things; but hee promiseth them that his God should supply all the need of them all, spiritually and temporally. *My God shall supply all your NEED, according to his riches by Christ Jesus.*

Shall supply, Greek πληρωσιν, *shall fill, or will fill.* He *shall*, because he will. His *good will* puts a necessity on his great *power* to doe great things for his people. See the great things, the fundamentals of salvation, of grace and glory that God doth for his in and by Christ Jesus, *Ephes.* 1. first ten Verses. And Why? Because he had taken *counsell with his will* so to doe, *Vers.* 13. So in all Providences, yea in all things, *Rom.* 8. 28, 29. Mark well the *FOR* that knits the two Verses together. And as his will is a *good will*, so a *rich* good will. *According to his riches* (saith the Text.) He is *rich for our need*; and hath *riches* for every need. And

richly shall he proportion the allowance viz. According to his riches in glory.

The adjoining glory to riches signifies (as som, namely Beza, will) that God wil supply according to his riches gloriously; or rather it signifies more, to wit, that he will supply according to his glorious riches.

For all the supplies that come from God through Christ to one in Christ, come tipt, guilt, with a glory upon them; *a centro ad calum*. Providences below, graces within, Heaven above, as they have a lovely scarlet blush of Christs blood upon them, so they are rayed upon with a beame of divine love to them that are in Christ.

And whether we render the text *in* Christ, or *by* Christ, or with Christ, it makes no great matter, see the Scripturs. For according to Scripture all are true, and apt, yea all will well concur to make forth the all of the way, how all things are ours through Christ. In regard of Christs *Passion*, we have all *by* Christ; namely by purchase. *Ephes. 1. 11. 12.* In regard of Christs *incarnation*, we have all *in* Christ, namely in our union with him, *1 Cor. 1. 5. 10k. 15. 5. Colos. 2. 10.* In regard of *donation*, we have all *with* Christ. That is God giving us Christ in spirituall marriage, with him he gives all he is worth, all his estate with him. *Transit res cum persona. Rom. 8. 32.*

D. Beleivers have assurance and experience that their God will fully supply all their need according to his glorious riches through Christ Jesus.

There are 4 things to be explained in order as they lye in the doctrine for the manifestation, and so confirmation thereof. 1 The beleivers *interest* in the Supplier, that makes him so bold and confident as to say, *My God shall do so and so.* 2 The *extension* in quantity of the supply : to supply *all need.* 3 The intension in quallity, *According to his glorious riches.* 4 The medium or means, *Christ Jesus.*

1. The *interest.* The beleiver hath a God, the onely true God, truly ; who is the originall of all. All goodnesse but coppies taken out of, and according to that originall. All streames of goodnesse are from that Ocean of *Nectar.* All my springs (saith the *Psalmist Psal. 87. ult.*) are in thee. *i.e.* From God giving forth himselfe in the Church. All things are in God, either *formally* or *causally*, or *eminently.* Wisdom, power, &c. are so *formally* in God, that they are *essentially* God. All the creatures are *causally* in God. That is, they have moving and being from an efficacy proceeding from him. And all the rest are *eminently* in God ; whatsoever is excellent below ; is in God in a more excellent manner. As light is more excellent in the Sun, then in the fire or candle. God is the divine *Artist* to know all. He is the divine *Artificer*, *facere* to make, all. Heb. 11. And he is the divine *vertuous one*, *Agere*, to do all. As it is said of Christ, *he did all things well.* *Acti agimus* we act well, being well acted of him. His *omnipotent power* upholds all. His *all-loving heart* gives all.

all. And his *allwise-hand* dispenceth all. His power is above all difficultes. And his good will above all our unworthynesse. You see the world below is virtually in the Sun; and the Sun a more excellent thing then al on which it hath an influence: So all things are much more eminently in God, but God himselfe is more excellent then all. *Psal. 84. 11.* His nature is unaccessable. *He dwels in light that none can approach unto.* His love incomprehensible. *Ephes. 3.* And his *wayes* of works and providences past finding out, *Rom. 11.* He supplyeth the Angels with power that fell not, that they might never fall. He supplied Christ; filling him with *the Spirit above measure*, and *raising him from the dead.* Therefore much more can he supply us that Be-
lieve.

In this God, hath the beleiver his interest, he can confidently call him *my God*; *mine* by creation. And not onely of *being*, as the lapsed Angels, but of his *well being*, of a gracious heart, and gracious qualities in that heart, *Psal. 51. 10.* *Ephes. 4. 24.* *Ephes. 2. 10.* *Mine* by preservation, and not onely in *common providences*, as he is the Saviour of all men; but in preservation of the soule from sin, of the affections from prevayling temptations, and graces from deadnesse. *Mine* by redemption. Sutablely to that specially here meant, is here mention of *Christ Iesus*. According to that, *Christ is made of God to us redemption*; *1 Cor. 1.* He hath payd a price to justice to redeem us from vengeance; and

hath gained the actual love of mercy to bestow all good upon us. * The same Fine and Recovery cuts of the entayle of evill, and conveighes the good estate to us. Upon these grounds, and in this manner doth the beleiver challenge God to be *his God*. If you will have the measure and graduall; then thus. The beleiver saith, God is my God, *fundamentally* by the promise. As that, *I will be your God, and you shall be my people. Formally* and properly by faith, *my beloved is mine*, and I am his. *Cant. 2.* And *Thomas, my Lord and my God. Effectually*, and feelingly, by the operations of love, joy, &c. As *Mary* sayd, *my spirit hath rejoiced in God my Saviour*. And as the beleiving *Iewes* did. *1 Pet. 1. 8.* Compleatly, (in parts) when we own God, and own our selves to be none but his. Faith drawing down Christ to us. And that faith working by love, carryes us up to Christ. *Cant. 2.* *My BELOVED is mine, and I am HIS, he feedeth among the Lillies, untill the day breake, and the skaddowes flee away, turn my beloved, &c.*

2 *Extension in quantity.* God shall supply, even to a fulfilling all needs. The word *χρειζω*, here rendered *need*: 1. Signifies want, necessity. So that whatsoever is necessary to supply, God will supply. A *sinlesse* wanting, *viz.* of such things without which we cannot answer to Gods ends, God will be sure to supply. But a *sinfull* wanting, a moral aguish dropsey thirst of such things, and so much, as will rather hurt then help; a *wantonnesse* rather then

then a *want*, God doth best supply rather by keeping us in that want then supplying; rather by withholding then by giving. *Psal. 119. It is good for me that I was afflicted.* For in this case we more want soule health then bodily supplies; therefore God withholding the drink of creature-comforts, is best to cure our spiritual ague or dropsie appetite. So then our desires must be natural, not unnatural, either after things in kinde, not good for us, or in degrees unsutable for our condition. As on the other side our wanting must be real, not imaginary as the dream of thirst in the Prophet. Such an imaginary want was in *Rachel* when she phantised that her life depended upon having children. *Give me children (sayd she) or I dye.*

2. The Greek word signifies *use*, that which is *usefull*, and instrumental to act and doe. Now that is for our true use, that more fits us for Gods use. For (as the Philosopher called Servants) we are Gods, *instrumenta rationalia*; his reasonable tools or household goods. *Revel. 4. All is made for Gods end and use*; Therefore without all faile God will so supply and serve our need, as may fit us best to serve him. And in relation to both significations of the Word, remember that I told you that the word *supply* in the original, signifies to *fill*; God will at least *fill* the true useful need. He may and doth oft make our *cup to overflow*, gives a *measure running over*; but that is of superabundant kindnesse. But this he will do, and is, tyed under hand

hand and seale, in Word and Sacraments; viz. to fill such wants. He will fill every size of vessel, replenish every capacity to its proportion. He will ballast and tackle every ship, as it may safelyest swim and ride out every storme. He clothes lambs and sheepe with a fleece they may best bear, and get away from the thornes.

3. *Intention* in qualities, one way or other, first or last he will supply according to his glorious riches. God is glorious, and so will dole out your share according to your proportion, you shall confesse it when the total is cast up. In comparison of others nothing, or your own former small thing, you shall have great things. God hath chosen the poore in regard of the world, (saith James) rich in faith. And (saith Paul) Godlinesse is great gaine with contentment. For it brings contentment, hearts ease; more satisfied then Alexander with a world. The Godly man hath two worlds entayled upon him. Godlinesse hath the promise of this world, and that to come. So that the Godly man can say, I have enough; He is rich that thinks he wants nothing; that hath as much as he can aske, or tell what well to doe with; give us, *αγαθὸν ἐσθλόν*, bread sufficient for our substance. A mans estate is to be valued according to the use, not the bulke, according to the efficacy not the quantity. What are tooles of which one hath no use or benefit? Green hearbs if they give content (saith Solomon) exceed a stalled Oxe. If a mans estate serve his use,

is effectual to a quietation of spirit, he hath the greatest ENOUGH that can be desired.

The whole of a beleivers estate is very rich, thus :

1. The least *mercy* is greater then he (as *Jacob* confessed) for a man is all *miserie* in himselfe.

2. The least that he hath, as to him, that it might be a mercy (not a snare) cost the value of Christs blood. A little Diamond costs more then a load of quarry stones.

3. If the stream of mercies be small, yet great is the continuance, from the fountaine. A little free-hold is better then more by short lease.

4. Besides all, he hath the fountaine it selfe; God himselfe. The heavenly man, hath not onely the light, but the Sun it selfe fixed in him as in its Orb. The Christian and God are one, as Christ and God are one. *Iob.* 14. 20. *Iob.* 17. 21. All that God gives to beleivers, intends, & ends in this, to lead them to God. (Judge your condition by this) God is a wooer, that gives tokens to his love with an intent to give himselfe.

You see then God doth many wayes supply richly.

That richnesse according to which God will supply is a *glorious* richnesse. The glory is three-fold; as the riches are three-fold.

1. There is a glory upon the *temporalls* of a beleiver. They come from Gods *right hand*. See the difference, *Pro.* 3. and in the Patriarks blessings.
The

The right hand blessings perfected the left. They come from Gods good wil, not from meer common providence. They all taste lovish; they are varnished with love; polished with a beauty as given to Christ for us, as the world was made exceeding good; that is, beautiful, useful, &c. for the first *Adam* in innocency. Again, there is a glory in the seasonable giving of temporals to beleivers, *So like apples of gold with pictures of silver*. Striped with the blood of Christ, inlayed with the operation of spirit sanctifying them unto us. Yea, there is somewhat of God himselfe stamped upon every creature, which onely the beleiving eye can see, On vegetables, *life*, on *Animals*, understanding and wisdom. And so much of God as is in a creature is most glorious. And God that is in them hath layd his Command upon them, to doe us good (if we beleive) and goodnesse is glorious.

If there were but the divine order in Gods dispensations of outward things, first this, then that as is best for our welfare; this were glorious. He first provides for us the breast, then bread. He dispenseth as the parent doth clothes, suites fit for our age, and so they sit handsomely. Look how grimme disorder is, so comely and glorious is order. He gives not all at once to over-whelm us; nor the last thing first, or the first last.

2. There is a glory in spirituals. In *gifts* some, as in knowledge, elocution, &c, but in grace and graces

graces more. For the *grace* of favour; It clothes us with Christs righteousness: This must needs be glorious. (2 Cor. 5. 1a) it being *the righteousness of God*. You may perceive it, by considering how grimme the sight of sin was to you, before you saw that glorious clothing upon you. Whiles ye see not your selves in Christ, mantled in, and clothed with his righteousness, you are an abhorring to your selves. But when you behold your selves (yea and as beheld of God in Christs righteousness) you see your glory, so that you can glory. 1 Cor. 1. two 1a. *Christ is made to us righteousness, &c. that he that glorieth may glory in the Lord*. The Apostle adds, 1 Cor. 3. that the very ministry that holds forth this righteousness to us is far more glorious then the glorious giving of that glorious *fierie Law*, as it is set forth and called, Deut. 33. 2. *The Lord came from Sinai, and rose up from Seir, and shone forth from mount Paran, and he came with ten thousand of his Saints, from his right hand went a FIERIE Law for them*. And then too, the *graces* of the Saints are glorious. They are the spiritual creation of God. Eph. 2. 10. The *purchase* of Christs blood, Eph. 1. 7, 8. The *breathings* of the Spirit, 1oh. 20. 22. The *Image* of God in us. Eph. 4. 24. They make the soule of man (in the bent of it) like *Adams* soule; yea it is another divine soule, in our natural soule.

So that by all glories aforesayd, a Saint is made
most

most glorious within his own court or habitation. He dwels in Christ, glorious in his garments, glorious in his complexion; he is ful of righteousness and holinesse. *Solomon* was glorious; the Lillies (saith Christ) are more glorious then he, but Christ most glorious; and spiritually and imputatively, as he was, so are we in this world. 1 John 4. 17.

3. There is the glory of *heaven*; which is the plat-forme of all our happinesse. I need not argue this glory, but rather declare it, if I (or any else) could. Here below we have a glory, but it is like the glory of a glow-worme, brightened at the night-shining of the stars, in comparison of heaven, which is as the glaring of Diamonds, or sparkling of Chrystal looking-glasses, the glosse of cloth of gold, and Tissu, at the sight of the noon-sun. In heaven every glory is lightened and hightened to a transcendency of translucidation and lustre. Our natural bodies shall glitter above the face of *Moses*, *Stephen*, or innocent *Adam*; namely, like the body of Christ, 1 Cor. 15. which was most glorious on *Tabor*. Our reason shall be equalized too, if not made superlative above the highest intellectuals of Angels (forasmuch as we are neerer in union with God through Christ then they.) And as for our graces, every grace shall be raised to the highest perfection, and actings that graces can be extended, or exalted. There in glory, we have
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the sight of God ; either by some extraordinary Species representing the divine essence, a light of glory the mean while elevating the understanding with a supernatural strength, to behold the representation ; or by the light of glory, elevating and strengthening the understanding to the highest, pitch of apprehension , to behold the divine essence immediately presented without any Species, or by any immediate clear vision of God without Species or elevation by any light, more then is innate in the glorified intellectuals. Doubtlesse by unspeakable union with Christ, in him we shall apprehend God, as he (so far forth as he is man) doth apprehend him, to our utmost proportion.

In heaven the fountain of our happinesse is substantial glory. Namely, God himselfe, perfecting our substances to the highest of our kinde ; our company the Angels, ful of superlative glorious qualities, the place filled with rayes of both, and we perfected and polished in all things to a glorious hue and luster. The floure coloured shining spring, the Golden sea (as *Homer* calls it) with morning beames, or the spangled starry heavens, in a serene evening, are but shaddows to this glory in Heaven. Our communion there is like the most ravishing musick, our sights all of admiration, and our thoughts seraphical raptures.

The fourth thing to be explained is, the *means*, viz. *Christ Jesus*. God considered in himself, is able to sup-

supply, being infinite rich and glorious. And *naturally* he is willing as the chiefe good to communicate his goodness to his creatures, considered in their meer and pure naturals; but there is not in him a *moral* willingnesse (as we may say) a willingnesse of free choise to be communicative of himselfe to fallen man, but through Jesus Christ. God foreseeing what was wisdom and justice to himselfe, chose us in Christ. And now in time communicates himselfe no other way, but through Jesus Christ. He is fixt in, and shines through the Orbe of Christ Jesus, 2 Cor. 4. *Shines to us in the face of Christ Jesus*; even as after the Sun was made upon the fourth day, (though there was some general light afore, as innocent *Adam* had a legal light) there was no light to be communicated to the world but through the Sun. The sum of all we wil say of this is briefly this. 1. That *Christs incarnation* is the *fundamental insurance* of our assurance of our neererneesse to God then *Angels*, Heb. 2. That he wil be our *Immanuel*. Matth. 1. Applied, Rom. 8. to our justification and salvation. And so wil doe by us as he did by Christ, in all excellencies whereof we may be capable. 2. The *perfecting and formal act* of the vertue of this *incarnation* to communicate himselfe to us, is our *actual union with Christ by the Spirit*. 3. That Christ is the *pattern* to which we must in all things, according to our proportion be conformed.

formed to ; and is the *beginning of the reassimilating* and making us like to Gods image in the first Innocent Adam, Christ therefore is called, the *first borne of every creature, &c.*

Useful is this Doctrine, 1. For *invitation* of all that stand off at a *difference* with Christ, totally holding off, or stand off at a *distance* from Christ, as in a degree strange, fearing to come neer and close to Christ ; in doubt whether to throw themselves into Christs armes, fully to trust themselves with him. Come saith this Doctrine, come in, come neer, own God in Christ, and rejoyce in him as thine own, that thou maist come up to this privilege, *viz.* with assurance of faith to say, *My God shall supply all wants. Mine and thine* in temporals, set all the world together by the ears; Kings say, that is mine, nay say Parliaments, that is mine ; nay say the people, that is mine. But in spirituals they set all in tune. Therefore of all things learne to MINE the Lord, to cry by faith, thou art *mine*, as *Thomas*, *My Lord and my God* ; and as *Mary*, *My God and my Saviour*. You may as they (but more spiritually) rely on him, for you have him held forth to you not onely as *borne*, but as *crucified* for you before your eyes. *Gal. 3. 1.* That is, in the preaching of the Gospel ; which continually *beseecheth us* to receive Christ. *2 Cor. 5.* Why therefore do not men come in and come up closer to Christ Jesus, through whom God will be such a

rich supply? And therefore if ye be *poore* like *Laodicea*, it is because ye do not com on through profession of Christ close to Christ himselfe. If ye be *rich*, yet ye are not rich indeed, if ye close not with Christ. If ye be *honourable*; yet ye are not *right honourable*, unlesse ye put on Christ. Come therefore, come, come to God in Christ. Hear those glorious invitations, *Isa.* 55. 1. to the end of the Chapter. And *Revel.* 22. 17. turn to them, reade them, weigh them; they wooe thee imphatically and pathetically; and answer all scruples. Come therefore to Christ. *The promise is to you*, for it is to *all* *the Lord shall call*; that is to all that obey his Call, *Act.* 2. 39. *He dyed for the ungodly*, *Rom.* 5. And he came with an intent *not to condemne the world, but that the world might be saved*, *Joh.* 3.

Oh therefore close with Christ, throw your selves into his armes. Let thine heart say, he is mine by faith, mine in hope; I love him, I give up my selfe to him, I will lye in his armes, lean on his bosome, live in and upon his heart of love, there I will expect all incomes from God. Close with God in Christ, for here in the Text and Doctrine he doth as it were call to you in the market place of wisdome, *come see what ye lack, see what ye want*, do ye want riches, honour, comfort, any thing, all things, *See what ye want, come buy*, and buy without money or moneys worth. *Isa.* 55. 1. *Revel.* 22. 17. And in the Text. *He will supply all your wants*

wants. Do ye want a comfortable habitation? *Pf. 90. 1. Lord thou hast been our dwelling place in all generations. Do ye want riches? Solomon tells you The blessing of the Lord maketh rich. And Paul tells you that Godlinesse is great gaine. And so we might run over all things, His power shall be your chambers to hide in, Isa. 26. 20. His love and union shall be your chamber (your Bride chamber) to rejoyce in. Cant. 1. 4. Do ye want peace. The Apostle calls God, the God of peace. And he promiseth, Isa. 26. 3. He will keep them in perfect peace, whose mindes are stayd on him. Do ye want friends? By Faith Abraham was called the friend of God; that is, passively God was a friend to him; for God justified him by faith, Jam. 2. 25. And by obedience (flowing from faith) we manifest we are Christs friends, Joh. 15. 24. Do ye want wisdom? And what to do? To bear afflictions (that perhapps arise from wants)? If any man lack wisdom, (and for such a purpose) let him ask it of God who gives it liberally. Jam. 1.*

If any man out of a willingnesse to follow Christ looseth all, he shall finde all, with addition above that he lost. *Matth. 19. 28, 29.*

Object. For spirituals, God doth easily supply them, by immediate infusion. But how can he supply temporal, when they are not in being?

Ans. This is our fault. God provided *Manna*; But say they, can he provide *flesh* in the Wilderness?

nesse? Sure saith that great man, 2 Kin. 7. 2. he cannot send plenty into besieged *Samaria*, by to morrow, *if the windows of heaven should rain down bread*. This or the like, is the language of our unbelieving hearts, and the censures we passe upon divine providence, as if we would provoke God to do nothing for us. Why, God hath, and can do strange things, so that they seem to be done by creation. How wonderfully did he lead his people from *Egypt* into *Canaan*. And he will create *Hierusalem* (a sad City) into joy. He will create *peace*.

Come therefore yee disputers, attend upon the words of his mouth, rely on him by faith, he will be true, he must be true to you, according to this Text, *To supply all your wants according to his riches in glory by Christ Jesus*. Can ye finde a want, a need of spirituals? Do ye feele your need? *Seek first the Kingdome of God, and the righteousness of him, and all other things shall be added unto you*. Go close with Christ, and then go to God and aske and have any thing that you truly need that may do you good. By this you shall know whether your outward wants be a true and right need, by what and how ye dare aske them of God in prayer. *That is not a true need which you dare not ask boldly of God in prayer*. And so much is not needful which you dare not confidently begge of God in prayer. And that way or manner, or meanes of attaining any

any thing is not *needful*, for which you dare not with a free heart petition to God for his blessing on the same. When God *hath a mind to bend his eare*, he will *prepare the heart* to pray. *Psal.* 10. 17. Therefore go to God by faith, make your addressees to him by prayer in faith for a *supply* of whatsoever ye *need*. Say here it is, here it is to be had, I wil go no further then this doore, here I wil stay, and begg till I receive.

The Devil, and sin wil tel us they wil supply our *need*, so they told the Angels (that fel) and *Adam*, *Belzebub* seduced the rest, and one of them seduced *Adam*. The politick world wil bear us in hand, that they wil supply all our *need*. Do but come (say they) over to us, go our way, come plot in our Plot, co-operate, and comply in our designe and ye are made, we wil make you men for ever. And the creatures with their beautiful looks wil smilingly seeme to promise much: And our owne corrupt hearts, and carnal reasons wil tell us many faire tales. But whom and with what wil these supply? onely our senses with sensible things, and leave our inward man to faint and faile; or they wil supply our lusts, with impure objects, which are worse then nothing, to poison and pain us to all degrees of misery. They wil supply (they say) but according to what? even quite contrary to the text. *viz.* they wil supply according to the *abundance* and

baseness of evil, that is in sin, and the Devil. But the voice of the text is life, the voice of God indeed. He will supply all your need according to the riches of his glory by Christ Jesus.

Second Use is, for improvement of God in Christ Jesus unto all consolation, to them that can closely close with, and own God in Christ; to say, *My God* by the blood of Christ, *My God* by the spirit of faith. These men shall be able to say, *My God shall supply all my wants*; yea mine and others that are beleivers, as *Paul* speaks in the text, for himselfe and other Saints. God shall supply all, Widdows, Orphans, Prisoners; and with all; of which we have absolute need, without all faile; of what is also convenient for us, when it is convenient.

First, We have absolute need of grace, without faith it is impossible to please God, *Heb. 11.* And God tells us we have need of patience, *Heb. 10. 36.* Therefore that God must needs supply: according to his promise; he will poure out his Spirit, *Act. 2.* And according to his insurance, having filled Christ, that of his fulnesse we might receive. *Ioh. 1.*

Secondly, There is an absolute necessity of what is altogether necessary to gracious actings in all conditions. *Heb. 4. 16.* Let us come boldly unto the throne of grace, that we may obtain mercy, and
finde

finde grace in the time of *N E E D*. And my grace shall be sufficient for thee, even in thy wrastring with Satan, 2 Cor. 12. Compare diligently, 1 Cor. 10. 13. Therefore this also God *must needs supply*.

Thirdly, That is of absolute necessity that concurs to our natural being and life, whiles God wil have us to be on earth for his service. In this respect Christ saith of outward things, *Your heavenly Father knows you have N E E D of these things*. Therefore so much of food, of clothes, of liberty, of peace, &c. as whereby we may be able to be, and act according to Gods minde, God *must needs supply*.

Fourthly, There is an absolute *need* that God should be glorified by us. He must attaine his end. *All things was made for his glory*, Revel. 4. Therefore whatsoever is needful for us to further Gods glory, that God *must needs supply*.

All these are but absolute necessary supplies. Bnt God supplyes somtimes, *ex superabundanti*, good measure pressed down, and running over: not onely for *necessity*, but for *delight*. And he wil so supply us at *present need* in some things, that we shall be able out of experience to speake with confidence, of futures, *My God shall supply all needs*. As Paul speaks, 1 Cor. 1. 10. *Who delivered us from so great a death, and doth deliver; in whom we trust he will yet deliver*. And Rom. 5.

Tribulation worketh patience, patience experience, experience hope. Past mercyes are the *first fruits* of future. As the Apostle argues, *Rom. II.* That God hath more mercy for the *Jews* whom he calls the *lump*, because the *first-fruits* of the fathers afore the flood, and the Patriarks after the flood were holy by mercy received from God.

And as God supplyes all, with all (as we have sayd) so also futably to the Saints condition in this world wil he supply. For Hel, and the world indeavour to put the Saints into need, and all manner of *wants*. But, saith the text, *God will supply all your need.* Hel and the world labour to make them poor, and scanty, and miserable; but saith the text, God wil supply all your need *according to his riches.* Hel and the world, do nothing but render them *contemptible*, and *ignominious*. (But saith the text) God wil supply according to his riches *in glory.* Hel and the world labour if it were possible to *divide them from Christ*. But (saith the text) God wil supply them *by Christ Jesus.*

Object. But how wil God supply us?

Ans. Either ordinarily, or extraordinarily, God is pleased (when he sees good) to use means, but he is not tyed to means, method, or manner of acting. When *Moses* was much with God on the mount he could fast forty dayes, when

when *Peter* had a vision (*Act. 10.*) he forgate his hunger. When *Paul* was in a rapture, he knew not whether he was in the body or no, and therefore minded not bodily wants. When we consider our clothing with Christs righteousness, and eternal glory, we shall more minde our clothing upon with them, then moth-eatable garments. *2 Cor. 5.* Whiles *Adam* enjoyed God, he minded not his nakednesse. There are no perplexities can enwrap and hamper and seize upon *Pauls* spirit, whiles he considers Christs fulnesse; through whom he can do all things. *Phil. 4.* A word from Christs mouth stils him in a great fight of temptations. *2 Cor. 12.* Distractions there may be in States, and upon Churches, and every one enquires what wil things come to? But the consideration of these, *Christ must reign, Psal. 2. Heb. 2.* The four mettalled Image of all humane power opposing him, must be broken before him, *Dan. 2.* And *Antichrist* must down, as sure as if down already, *Revel. 18.* *Christs Church must be set up in glory, Revel. 21.* The *Saints must rule, chap. 20* : these I say will quiet our mindes.

Object. But my heart hath many doubtings in it.

Answer. Dost thou call him *my God*? and hast had some former experiences what he hath done for thee? then mayest thou boldly, as *Paul*, say in the

the text ; *My God shall supply all my wants* : Yea the same God that makes any promise wil give to thee lying under the serious consideration of that promise, assurance through that promise, that he wil performe it ; and make thee wait till thine eyes see it done. In waiting with hope upon God, a soule oft times hath much communion with God. And in this communion, God doth make admirable impressions on Saints spirits, touching assurance, *Psal.* 130. 5, 6, 7. So that if all the world should perswade them it were in vaine to waite, they could not be taken off. Yea some Saints waiting upon God unto, and in great sufferings, have little lesse then an impression of Prophecie made upon their spirits. *Hus a Bohemian*, signifying a *Goose* in his language, sayd, that if they rosted him in the fire, within an hundred years should rise a Swan that should carry the cause on for which he suffered. And accordingly, *Luther*, (signifying a *Swan*) rose up, and did so most successfully. The Martyr that last was burnt in *Smithfield*, told the people they should be of a good comfort, for he was perswaded he was the last that should suffer under *Queen Mary* ; And so he was. The world doth not consider this of secret impressions. And therefore they plot sometimes great plots, thinking to have the people to side with them : But God makes contrary impressions, and so all falls to nothing.

Quest. When wil God supply ?

Ans. When his time is come ; As he wil not stay a *minuit longer* then the fittest time ; so nor wil he act a *minuit afore* the time. But just at his time to a minuit he wil do it ; *Ioh. 2.* There wanted wine ; His mother tells him of it. He answers, *his houre was not yet come.* And there were but a very few sands to run. Those being out, he turns water into wine ; which was presently after his mother spake to him. See Christ wil be punctual at the instant of the fittest season to do us good.

Object. There are many great men and means to hinder those supplies we want.

Ans. What are mountaines before *Zerubabel* (saith *Zechary*) what can let God to make his way plaine, yea who can resist God when he wil make impressions on great mens hearts, that they shall not hurt, nor hinder ? Both *Laban* and *Esau* came out in fury against *Jacob*, but God made impressions on their hearts that they should not hurt him, and they became as tame and gentle as lambs. Plots have been against us, as we sayd afore, by great ones, but God made impressions on the Commonalty, that they could not act, nor execute any thing.

Object. But I am full of unworthynesse.

Ans. So thou art in thy selfe, but seeing it, and acknowledging it, is the way to remove that,

that, that it be not an impediment. Especially if thou lookest from thy self to Gods free mercy through Christ, *Psal.* 130. 4. And the text gives thee a full answer. *God will supply all thy need according to his riches in glory BY CHRIST JESUS.*

Though thou art unworthy, beleive in, and hope on Christ, who is worthy. *He accepts of us in him the BELOVED*, *Eph.* 1. O therefore that men would not take up Religion in the *outside*, or in the *Gallantry* of wit, parts, repute, and favour of great men, but in the kernel, faith, hope, communion with God. By these to lye in Gods bosome wil quiet, when all helps are suspended.

Object. I am in such a state, and condition, as of afflictions, imprisonments, &c. as are quite contrary, to any probability of supplys of my wants.

Ans. God to shew his wisdom, and power, and to exercise our faith, doth oft times take contrary courses to supply us. As in the *Creation*, being about to make a beautiful lightsome world, he first created a *Chaos* lying in darknesse; so in his *providence*, he works oft by contraries. *Israel* must go out of *Canaan* into *Egypt* to be preserved for *Canaan*. And when at first he sent *Moses* and *Aaron* to treat with *Pharaoh* to let them goe, things went worse with them. God doth

doth of purpose sometimes cast us into afflictions, and seem to hide himselfe, that we might pray, and beleive, and hope, till he returne and help, *Hos. 5. 1a.* And for the particular of being in prison: As touching thy inward condition, The Heathen could say, *Solus sapiens est liber.* That is, *A wise man is the onely free-man*; freer in prison, then a foole at large, most gloriously true spiritually. *If Christ hath made us free, we are free indeed.* Its a brave freedome to go to prison to be free in conscience. As touching thy outward condition of imprisonment, *Ioseph* must through a prison be advanced. The Lord wil carry down *Jeremiah* to the *Potters bouse*, and there teach him the lesson he is to learn of free grace, *that God will have mercy, because he will.* Once a prisoner in this place spake a glorious sentence, when condemned to have his head taken off. He spake it on the scaffold. "If there had been (saith he) an easier way for me to heaven then this, I should have found it: But God would lead me this way rather then no way, thither.

Object. You have given many faire words, but they seeme to be but notions.

Answ. Thus our megrom giddy heads think substances to be but shaddowes. I say to you, as *Paul* once to the *Corinthians*, God or his Gospel-ministers are not *streitned*, but ye are *streitned in your owne bowels*. Else we might come to that

that as other Saints attaine to : as a woman of
 “late of mean estate sayd, I want nothing, I
 “have all things in Christ. Are these onely *notions*, which hold forth to us, that which is the result of all. *viz. contentment*, For God in Christ is the onely contentment, which evidently appears by comparing a poore beleever and a rich unbeleever together : The one hath much contentment, the other hath none. Is this a meere *notion* ? If he spared not his own Son, how shall he not *WITH* him freely give us all things, Rom. 8. And Psal. 37. *I have been young and now am old, yet I never saw the righteous forsaken, &c.* Is Gods taking care of crows, sparrowes and ravens, *notions* ? From thence our Saviour argues, *how much more will God take care of men that trust in him* ? Are those *notions*, that prove most real in event ? A woman in these hard times having lost her estate and yearning over her children, wanting clothes, fel down before the Lord in prayer, mourning thus, “Lord such a
 “childe wants a coat, and such a childe wants
 “such a garment, what shall I do, my eyes and
 “hopes are upon, and to thee to help. And suddenly the Lord strangely provided for them. Two other being in distresse, the one in torment of paine, the other greatly afflicted with compassion. “Come sayd the husband to the wife, if it
 “be the will of God, that thus this extremity
 must

“ must lye upon us, we wil even hire more help
“ to attend, and settle to the affliction. And be-
hold presently the Lord took away the affliction.
I have known a stock of prayer driven for diverse
years for a mercy ; and oft the deliverance came
to the birth, and was not brought forth. At last
it was given in as in a dreame. The thing done,
when scarce any means used.

Therefore I conclude, Beleeve, pray, hope, and
waite on God, and *he shall* (according to the in-
fallible truth of this text) *supply all your need ac-
cording to his riches in glory, by Christ Jesus,*
Amen.

FINIS.
